THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXV Philadelphia, February, 1937 No. 5

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By CHARLOTTE E. BROWN

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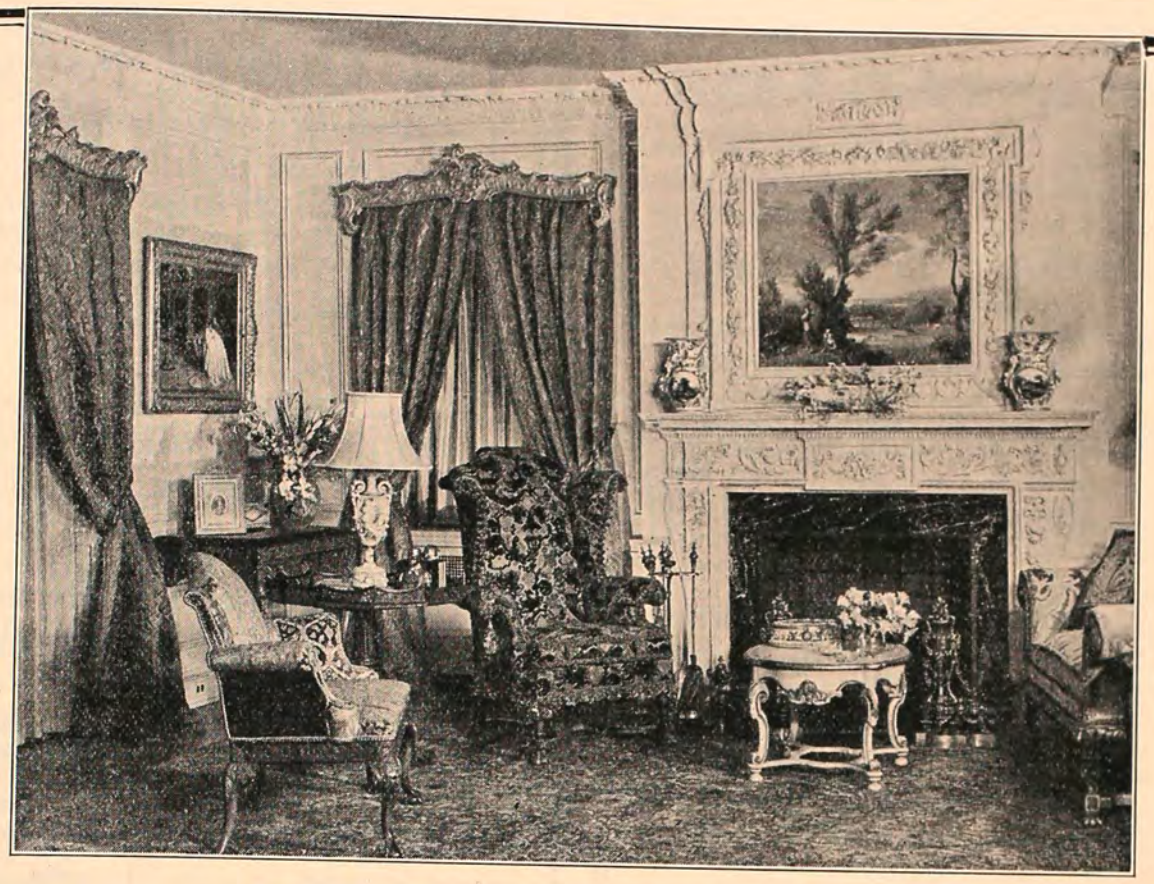

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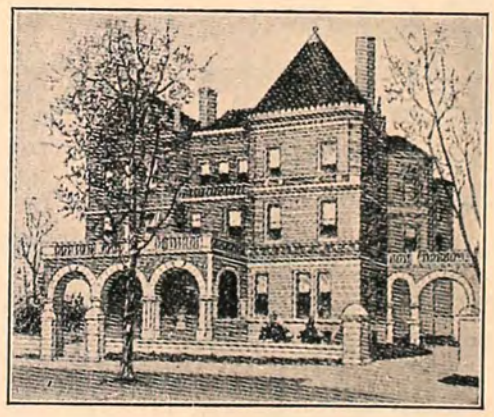

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11 A. M., Morning Prayer and Address;
4 P. M., Evening Prayer and Sermon

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Clerical Canons: Rev. Messrs. G. G. Bartlett, S.T.D.; G. C. Carter, D.D.; E. C. Earp; J. M. Niblo; W. C. Patterson; L. W. Pitt; G. H. Toop, D.D., and F. L. Vernon, D.D.

Lay Canons: Messrs. H. I. Brown, W. M. Elkins, S. F. Houston, Reed A. Morgan, L. J. Morris, F. H. Moss, L. B. Runk and W. E. Scull.

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Lenten Message

We are entering upon the wonderful and blessed Lenten Season. In the words of George Herbert:

"Our Lord hath bid us fast,
The Church says *NOW!*"

The length of the fast has varied, but taking our Lord's fast as our model, the Church has finally determined on forty days. The fast is not simply from food, although that should be included. Chrysostom in his great Lenten Pastoral to the Church at Antioch in 387 says, "Enter on the road which leads to heaven, the rugged and narrow road and travel along it. And how shalt thou be able to set out and travel! By buffeting thy body and bringing it into subjection; for where the road is narrow, obesity which comes from surfeiting, is a great impediment. Repress the waves of foolish passions, repulse the storms of wicked imaginations, preserve the vessel, display all thy skill, and thou hast become a pilot. The originator and instructor of all these acts is abstinence; not the vulgar kind of abstinence, not abstinence from food only, but also from sins. 'If thou fastest, show me the result of thy deeds. What deeds do you ask? If you see a poor man have pity on him; if an enemy, be reconciled; if a friend in good reputation, regard him without envy. Fast not only with thy mouth, but with thine eyes, thine ears, thy hands, thy feet; avert thine eyes from unlawful sights, restrain thy hands from deeds of violence, keep thy feet from entering places of pernicious amusement, bridle thy mouth from uttering and stop thine ears from listening to tales of slander.' This kind of fast will be acceptable to God, only it should be coextensive with life. To spend a few days in penance and then to relapse into the former course of life is only an idle mockery."

Our Diocese is making every effort to make the Lenten Season profitable. We have the Lenten Noon-Day Services in three centres. Every Thursday night there is an Evangelical Service with special preachers at Holy Trinity Church. Every Parish has its special services which should not be neglected.

By cutting out worldly amusements we not only have time for these acts of devotion, but with the money saved we will have more to assist the poor and to further the work of the Church in its great endeavor to bring the world to the feet of Christ. You are all in the Bishop's prayers and we hope that by your life you will do all in your power to make these prayers effective.

The Commemoration of the Bishop's Birthday Anniversary

The commemoration of the Bishop's 75th Birthday Anniversary on Monday night, January 4th, under the auspices of the Standing Committee, was a most beautiful and joyous tribute of the love and affection of the clergy and people of the Diocese.

Approximately 1,000, representatives of virtually every parish, mission, institution and organization of the whole Diocese, participated in the Birthday Dinner, given in the Ball Room of the Penn Athletic Club, and shared in honoring their beloved Diocesan and in giving expression to their best wishes.

The Rev. Dr. E. M. Jefferys, President of the Standing Committee, and who served as Toastmaster at the Dinner, sounded the real note of the event when in introducing the first speaker he said:

"We are here tonight not only to do our dear Bishop honor on his birthday, but to testify to our deep, lasting and steadily increasing affection for him. We are here not to celebrate his old age but his youthfulness. Bishop Taitt has discovered, without searching over lands and sea, what Ponce de Leon failed to find, the fountain of youth. We are here to celebrate his usefulness in youthfulness; his loyalty to Christ and His Church. I want to say to you, Bishop Taitt, for every one of us here tonight, and for your whole Diocese, that we have assembled here better to congratulate you on your 75th birthday. We wish you, one and all, good luck in the Name of the Lord."

Just before Dr. Jefferys made his brief introductory address as Toastmaster the lights in the Ball Room dimmed. From the rear of the room a gleam of light was seen moving towards the speakers' table. It was a huge birthday cake surmounted with 75 burning candles and was presented to the Bishop.

All the addresses were delightfully informal. The Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem and President of the Province of Washington, made a most happy address, enriched with humorous incidents and, speaking for the Province, said to the Bishop, "We like you because you have kept your humility."

The Rt. Rev. Philip Cook, Bishop of Delaware and President of the National Council, brought the greetings of his own Diocese as well as those from the National Council. Referring to Bishop Taitt's strong attachment to the Diocese of Pennsylvania and the fact of his whole ministry having been spent in the one Diocese, Bishop Cook said, "Even if you don't live in the State of Delaware, Bishop Taitt, there is nothing that can make you move out of Delaware County. We don't want you here in Pennsylvania," added Bishop Cook, "to forget that for half a century Bishops White and Onderdonk were Provincial Bishops of Delaware."

Referring to the great missionary impulse that had gone through the whole Church as a result of the month's mobilization of the missionary forces of Pennsylvania last year under Bishop Taitt's direction, Bishop Cook said:

"You have lighted a torch that has sent its gleam through the whole Church. It has been a great thing, Bishop Taitt, to have brought the forces of Pennsylvania together in such a way as you have done. There has been some talk going on about moving the headquarters of the Church to Washington. I am beginning to think we had better move the headquarters to Philadelphia.

"Pennsylvania is setting a standard for the whole Church, Bishop Taitt, which, please God, will carry us through. I know of no one who has faced the missionary situation in the Church as have your great body of workers in the Diocese of Pennsylvania. Again when the cheering news came to the National Council from your Diocese that it had increased by $40,000 its Expectation for 1937, it meant that you brought hope to us all. It meant that you and your splendid body of workers have said we must break through that spiritual deadness that has marked the past few years and go forward."

At this point in the Dinner came the announcement that the Hon. George Wharton Pepper, who was to speak as the representative of the laity, had been taken ill with the grip and ordered to bed by his physician. There was a feeling of disappointment over Senator Pepper's absence until Dr. Jefferys announced that the Senator had written a letter from his sick-bed in which he had tried to put in writing what he had in mind to say if he had been able to be present. In Senator Pepper's place, Dr. Jefferys called on Dr. Charles E.

Letter of Appreciation From the Bishop

I want to thank all my friends for my birthday anniversary. I received a large number of cards, letters, telegrams and flowers, and greatly appreciated everyone of these remembrances. While I will not be able to personally respond by letter, I want to tell each friend what a great joy his letter or gift brought to me.

The climax, however, was the wonderful birthday dinner at the Penn Athletic Club. The ballroom was crowded and a joyous spirit prevailed. There were addresses by Bishop Cook, President of the National Council; Bishop Sterrett, President of the Province, and Dr. Charles Beury, President of Temple University. A very beautiful and witty letter was received from the Hon. George Wharton Pepper, who was to be one of the speakers of the evening, but was prevented from being present due to sickness. This letter was read, to the great amusement of everyone present, by Dr. Edward M. Jefferys, my dear personal friend for fifty years, President of the Standing Committee and Toastmaster of the evening. Dr. Jefferys also made an address, as he only can do.

Miss Mary Earp sang several beautifully selected numbers. Mrs. Dorothy Johnstone Baseler played beautiful selections on her harp, and St. Peter's Choir, under the direction of Mr. Harold W. Gilbert, gave us a half hour of Christmas music a capella. To all these friends I am deeply grateful and wish to thank them for helping to make my seventy-fifth birthday a memorable one. I thank every organization in the Church and each individual friend who contributed towards this happy occasion.

On the seventieth birthday of William Dean Howell, thirty years ago, confined in his house by grippe, he gave the following message over the telephone: "I am still young and expect to remain so until the end. I am still working and expect to continue until the end. My theory of life is, that we are young so long as we are able to think new thoughts; so long as we still see beauty in life; so long as life still holds charms for us."

These are also my views of life.

Beury, President of Temple University, to speak for the laity. Dr. Beury, although entirely unprepared, accepted the duty and left no doubt in the minds of any who heard him of the affection in which the Bishop is held by the laity.

Before Dr. Beury spoke, however, Dr. Jefferys read Senator Pepper's letter. The disappointment over the Senator's inability to be present was more than compensated for by the wit and humor he had put into his written message referring to the Bishop and his birthday.

Senator Pepper's letter reads in part:

"The anniversary of Bishop Taitt's birth is an event at which even germs should rejoice. In point of fact, however, the germ of intestinal flu seems to have scant respect for Bishops, less for the medical profession and none at all for me. Hence my enforced absence this evening and my inability to voice for the laity their tribute of affectionate regard.

"The guest of honor has done many good things for us. Among them, is the happy provision of recurring anniversaries which give his friends an excuse for opening their hearts. Every year I am privileged to attend some meeting at which is celebrated the anniversary of his baptism, confirmation, ordination or consecration. The only significant event which has been overlooked is the date of his momentous decision to resist the advances of the ladies and to lead a celibate life. This oversight should be remedied at once. As it was in the nature of a declaration of independence, I suggest the 4th of July as a suitable date for the celebration. The details might be left to the Women's Auxiliary. Perhaps they would give it a Gilbert & Sullivan flavor by arranging for a selected chorus singing that soulful dirge from *Patience*:

'Twenty love-sick maidens we.
Love-sick all against our will.
Twenty years hence we shall be
Twenty love-sick maidens still.'

I mention the period of twenty years with some hesitation. I have in mind the devout adherent of Pope Leo XIII, who, on his 90th birthday, exclaimed with fervor, 'I pray God to permit Your Holiness to live to be a hundred.' 'Daughter,' replied the Pontiff sternly, 'who are you to set limits to the operations of divine Providence?'

"Tonight it is the 75th anniversary of Bishop Taitt's birth which we are celebrating. The actual date was yesterday, January 3rd. This particular date (as far as I remember) had had no previous significance since Marcus Tullius Cicero came into the world on January 3rd, 106 B. C. I believe that those born between December 22 and January 18 are born under the influence of that least romantic of all the Zodiacal signs—Capricornus the Goat. Turning to Dr. Miles' Almanac of Valuable Information, I find this description of the characteristics of one so born:

'Positive, practical and nervous, self-willed, persistent and possess strong individuality. Inclined to diseases of the knees and large joints.'

"This shows the importance of relying on science to explain even ordinary phenomena. But for the almanac, I should have been almost certain to attribute Bishop Taitt's knee-trouble (if he ever has any) to constant prayer and habitual ceremonial genuflexion.

"My contact with Bishops has been long continued and happy. The first Bishop I ever saw was Wm. Bacon Stevens. I heard him preach in Emmanuel Church, Holmesburg, in 1877, and I can recall an impressive part of his sermon. Bishop Whitaker I revered and loved. He seemed to me the incarnation of simple godliness. Bishop Brent was my inspiring friend. When, as so often happens, I hear scant justice done to the Bible and the Prayer Book, I like to recall how Bishop Doane read the passages in question and to revel in the beauty which his rendering was certain to reveal. I carry in memory unforgettable sermons by Bishop Brooke, by Bishop Hare and one by Archbishop Davidson. Bishop Nicholson was to me a father-in-God and I hold his memory in deep affection.

"These Bishops and many, many others whom I have known intimately, both in their life and doctrine, set forth God's true and lively Word. Of many of their finest qualities the guest of the evening seems to me to be a conspicuous example. Among those qualities I, at random, mention three.

"Bishop Taitt has singleness of purpose. He seems determined to know nothing amongst us save Jesus Christ and Him Crucified.

"Bishop Taitt is the embodiment of sanity. You will never find him impulsively signing petitions or making declarations upon matters of economic or political or international concern upon which the Church has never declared itself and as to which there is honest difference of opinion among Christians of equal godliness and intelligence.

"Bishop Taitt sets us a fine example of Christian charity. He always distinguishes between sin and sinner. While never hesitating to rebuke the one, he never fails to befriend and comfort the other. . . .

"For these and many other fine qualities we admire and respect our Bishop. We congratulate him upon the loyal supporters who surround him. We congratulate ourselves and the Diocese upon the continuance of his faithful and effective ministry. We set no limits to the operation of divine Providence; and simply wish our friend an endless vista of opportunity for growth in God's love and service.

"The sentiments which I have expressed in this letter are in substance those which I should have uttered had the flu germ permitted. If you have an opportunity to express them to Bishop Taitt I venture to hope you will take advantage of it."

CAPTAIN IN CHURCH ARMY COMING HERE NEXT MONTH

Clergy and organizations of the parishes in the Diocese interested in learning about the steadily increasing work being done by the Church Army in America will be interested in knowing that Captain Christopher J. Atkinson, of the Church Army staff, is to be in the Diocese from March 7th to 14th, inclusive. Captain Atkinson is arranging to visit various parishes to tell about the work of the Army. Any parish or group wishing him to pay a visit is asked to get in touch with the Rev. Philip Humason Steinmetz, Elkins Park, Pa. Mr. Steinmetz is making the arrangements for Captain Atkinson's visit. There is no financial obligation involved in having him come to any parish or group. Early communication with Mr. Steinmetz is advised on the part of those who may want to hear the Church Army work described by Captain Atkinson.

CONFIRMATIONS, DEC. 27 TO JAN. 20, INCLUSIVE

Dec.		
27.	St. John Free, Phila.	38
27.	St. John, West Oak Lane	6
27.	Nativity Chapel, Germantown (Including 1 for Christ Church and St. Michael's)	9
30.	St. Mary, Manayunk	4
Jan.		
3.	St. Paul, Aramingo	8
3.	All Souls for the Deaf	5
3.	Holy Innocents, Tacony	16
6.	St. Matthew, Francisville	32
7.	Christ, Franklinville	11
10.	St. Peter, Weldon	23
10.	All Saints, Crescentville	18
10.	St. Martin, Oak Lane	9
11.	Bishop's Chapel, Church House (1 each for St. Mark, St. Luke, Germantown and Grace, Mt. Airy)	3
13.	Messiah, Phila. (Including 1 Received)	18
14.	Good Shepherd, Germantown	11
17.	St. Martin, Chestnut Hill	13
17.	Epiphany, Germantown	11
17.	St. Gabriel, Phila.	18
20.	Zion, Logan	15

Schedule of Noonday Lenten Services in Central City Section

CHRIST CHURCH

Second Street above Market
Services begin 12.35

Ash Wednesday, Feb. 10: The Rev. P. R. Stockman, Chaplain and Superintendent, Seamen's Church Institute.

Feb. 11-12, Thursday and Friday: The Rev. W. Roulston McKean, Locum Tenens, Christ Church, Philadelphia.

Feb. 13, Saturday: The Rev. Francis B. Barnett, Chaplain, Christ Church Hospital.

Feb. 15-16, Monday and Tuesday: The Rev. Howard R. Weir, Rector, Church of the Holy Trinity, Philadelphia.

Feb. 17-18, Wednesday and Thursday: The Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

Feb. 19, Friday: The Rev. Stanley V. Wilcox, Rector, St. Paul's Church, Chester.

Feb. 20, Saturday: The Rev. Leonard C. Hursh, Rector, Emmanuel Church, Kensington.

Feb. 22-23, Monday and Tuesday: The Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop of Newark.

Feb. 24, Wednesday: The Rev. Charles B. Dubell, Rector, St. Simeon's Church, Phila.

Feb. 25, Thursday: The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

Feb. 26-27, Friday and Saturday: The Rev. Robert P. Frazier, Priest in charge, St. Anne's Church, Willow Grove.

March 1-3, Monday to Wednesday, inclusive: The Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

March 4-5, Thursday and Friday: The Rev. Charles E. Tuke, D.D., Rector, St. John's Church, Lansdowne.

March 6, Saturday: The Rev. John Quincy Martin, Rector, Calvary Church, West Philadelphia.

March 8-10, Monday to Wednesday-, inclusive: The Rev. Thomas L. Harris, Rector, Church of St. Luke and the Epiphany, Philadelphia.

March 11-12, Thursday and Friday: The Rev. Louis W. Pitt, Rector, St. Mary's Church, Ardmore.

March 13, Saturday: The Rev. John W. Norris, Rector, St. Luke's Church, Bustleton, Philadelphia.

March 15-19, Monday to Friday, inclusive: The Rt. Rev. Charles Fiske, D.D., formerly Bishop of Central New York.

March 20, Saturday: The Rev. William P. C. Loane, Rector, Church of the Incarnation, Drexel Hill.

March 22-26, Monday to Friday, inclusive: The Rt. Rev. William H. Moreland, D.D., retired Bishop of Sacramento.

Easter Even, March 27, Saturday: The Rev. John R. McGrory, Rector, St. Bartholomew's Church, Wissinoming, Phila.

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Services begin 12.35 P. M.

Ash Wednesday, Feb. 10: The Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

Feb. 11, Thursday: The Rev. Louis W. Pitt, Rector, St. Mary's Church, Ardmore.

Feb. 12, Friday: The Rev. D. Wilmot Gateson, Rector, Church of the Saviour, West Philadelphia.

Feb. 13, Saturday: The Rev. Frank Damrosch, Jr., Rector, St. Paul's Church, Doylestown.

Feb. 15-19, Monday to Friday, inclusive: The Rt. Rev. Granville G. Bennet, formerly Bishop of Duluth.

Feb. 20, Saturday: The Rev. C. Herbert Reese, Rector, St. Matthew's Church, Francisville, Philadelphia.

Feb. 22-26, Monday to Friday, inclusive: The Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Detroit.

Feb. 27, Saturday: The Rev. James M. Collins, Rector, Church of the Atonement, West Philadelphia.

March 1-5, Monday to Friday, inclusive: The Rev. Joseph Fort Newton, D.D., Litt.D.

March 6, Saturday: The Rev. William M. Parker, Rector, Church of the Epiphany, West Philadelphia.

March 8-12, Monday to Friday, inclusive: The Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D., formerly Bishop of Central New York.

March 13, Saturday: The Rev. John Craig Roak, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 15-19, Monday to Friday, inclusive: The Rt. Rev. Charles E. Woodcock, D.D., LL.D., formerly Bishop of Kentucky.

March 20, Saturday: The Rev. John R. Hart, Ph.D., Missioner and Lecturer.

March 22-26, Monday to Friday, inclusive: The Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

Easter Even, March 27, Saturday: The Rev. George C. Anderson, Vicar, St. Giles Church, Stonehurst.

ST. STEPHEN'S CHURCH

Tenth Street below Market
Services begin 12.30

Ash Wednesday, February 10: The Rev. John R. Hart, Ph.D., St. Stephen's Church, Philadelphia.

February 11, Thursday: The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

February 12, Friday: The Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

February 13, Saturday: The Rev. James M. Collins, Rector, Church of The Atonement, West Philadelphia.

February 15-19, Monday to Friday, inclusive: The Rev. J. Howard Melish, D.D., Rector, Church of The Holy Trinity, Brooklyn, N. Y.

February 20, Saturday: The Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

February 22-26, Monday to Friday, inclusive: The Rev. Gardiner M. Day, Rector, St. Stephen's Church, Wilkes-Barre, Pa.

February 27, Saturday: The Rev. Louis W. Pitt, Rector, St. Mary's Church, Ardmore, Pa.

March 1, Monday: The Rev. Philip Humason Steinmetz, Assistant, St. Paul's, Elkins Park, Pa.

March 2-5, Tuesday to Friday, inclusive: The Rev. Beverly Tucker, D.D., Rector, St. Paul's Church, Richmond, Va.

March 6, Saturday: The Rev. T. Leslie Gossling, Rector, Church of The Advocate, Philadelphia.

March 8-12, Monday to Friday, inclusive: The Rev. Alex G. Cummins, D.D., Rector, Christ Church, Poughkeepsie, N. Y.

March 13, Saturday: The Rev. Charles H. Long, Rector, Zion Church, Logan.

March 15-19, Monday to Friday, inclusive: The Rev. Wm. H. Laird, D.D., Rector, St. Paul's Church, University, Va.

March 20, Saturday: The Rev. John Craig Roak, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 22, Monday: The Rev. Chauncey E. Snowden, Rector, St. Paul's Church, Overbrook.

March 23, Tuesday: The Rev. James M. Collins, Rector, Church of The Atonement, West Philadelphia.

March 24, Wednesday: The Rev. Thomas Wingate, Rector, St. John's Church, Salem, N. J.

March 25, Thursday: The Rev. James M. Niblo, Rector, St. John's Church, Norristown, Pa.

March 26-27, Friday and Saturday: The Rev. John R. Hart, Ph.D., Stephen's Church, Philadelphia.

SOCIAL SERVICE CENTRAL COMMITTEE TAKES ACTION ON PENDING LEGISLATION

Emphatic endorsement of a full-time Secretary for the Department of Christian Social Service of the National Council, was a feature of the meeting of the Central Committee on Christian Social Service of the five Dioceses of the Church in Pennsylvania, held at St. Stephen's Cathedral, Harrisburg, January 8th.

Membership of the Central Committee includes the Bishop and five representatives from each of the five Dioceses in the State. The Rev. Canon Paul S. Atkins, of York, is Chairman; Miss Ethel M. Springer, Dean of our own Church Training School, 708 Spruce Street, is Secretary and the Hon. Clinton Rogers Woodruff, Chairman of our Diocesan Department of Christian Social Service and Institutions, is Legal Adviser. Other members from the Diocese of Pennsylvania are Miss Sarah Dudley Alfriend, Mr. George R. Bedinger and the Rev. Stanley R. West.

In addition to its recommendation that the Rev. Almon B. Pepper be secured for full-time service as National Secretary, the Central Committee also endorsed his work. The Committee went on record also as endorsing the Goodrich plan for consolidating the State services for assistance and relief, and authorized extensive publicity of the Goodrich report, feeling that every clergyman in the State and ministers of all denominations should be informed regarding it.

Other actions by the Committee included the following:

Endorsement of a State amendment permiting a bond issue up to $42,000,000 for the construction of new State Welfare buildings, including a new Sanitarium for the tubercular.

Approved legislation for liberalizing the administration of the Workmen's Compensation Act.

Endorsed a new bill providing that courts of record be permitted to proceed on petition, without warrant or arrest, in cases of non-support and desertion.

Recommended the establishment of the merit system in State Government.

Reaffirmed its endorsement of an amendment making old age pensions constitutional, and an amendment to the amending clause of the State Constitution permitting a shorter period of time in which to consider possible changes in the Constitution.

Sub-committees were appointed to study and report on special problems as follows:

Housing: Rev. Thomas B. Smythe, Reading, Chairman.

Workmen's Compensation, including industrial diseases: Rev. Mortimer S. Ashton, New Brighton, Chairman.

Prison Reform: Rev. Squire B. Schofield, Muncy, Chairman.

TENTH ANNUAL DIOCESAN

Lenten Preaching Missions

THURSDAY NIGHTS IN LENT **1937**

CHURCH OF THE HOLY TRINITY

Rittenhouse Square at 19th Street

LIST OF PREACHERS

Thursday, February 11:
THE RT. REV. FRANCIS M. TAITT, S.T.D., LL.D.
Bishop of the Diocese of Pennsylvania

Thursday, February 18:
THE REV. JOHN W. SUTER, JR., D.D.
Church of The Epiphany, New York City

Thursday, February 25:
THE RT. REV. R. E. L. STRIDER, D.D.
Bishop Coadjutor of the Diocese of West Virginia

Thursday, March 4:
THE REV. L. BRADFORD YOUNG
Church of The Holy Trinity, Brooklyn, New York

Thursday, March 11:
THE REV. WALDON PELL, 2ND
Headmaster, St. Andrew's School, Middletown, Delaware

Thursday, March 18:
THE REV. SPENCE BURTON, D.D.
Society of St. John the Evangelist, Cambridge, Mass.

Conducted under the auspices of the Commission on Evangelism of the Diocese of Pennsylvania with the cooperation of the Church of The Holy Trinity.
Music under the direction of Ralph Kinder, Organist and Choirmaster of the Church of The Holy Trinity.
Services begin at 8 P. M.

ALL ARE CORDIALLY WELCOME

PRAYERS FOR GENERAL CONVENTION ARE ASKED

Following is a copy of a letter sent to the Clergy requesting their help in the distribution among members of their congregation of a Card of Prayers for use in asking Divine guidance for the General Convention during its sessions next October.

The Bishop's letter reads:

"As you know the General Convention will meet next October. It will consider many questions, not only for the Church in matters of vital importance, but also for our whole scheme of living. We should, therefore, continually ask Divine guidance for it.

"The Forward Movement Commission has prepared a Card of Prayers, with the approval of the National Council to help us in this, and I am very glad to join my full endorsement for their use in the Diocese. Copies may be obtained free at the Church House. I sincerely hope that you will see to their proper distribution. Additional copies may be obtained from 223 W. Seventh Street, Cincinnati, Ohio."

THE BISHOP'S PRE-LENTEN CONFERENCE WITH CLERGY

The Bishop's Annual Pre-Lenten Conference with the Clergy of the Diocese will be held on Monday, February 8th, in the Church of The Holy Trinity, Rittenhouse Square, preceded by a Celebration of the Holy Communion at 11 A. M. Following the Conference there will be a Clergy Luncheon in the Church House, at which the Rt. Rev. Charles Fiske, formerly Bishop of Central New York, will be the speaker.

NOTICE TO CLERGY

Through Chairman Woodruff, of the Diocesan Department of Christian Social Service and Institutions, a complete digest of the Pennsylvania Old Age Assistance Law is available to the Clergy and may be obtained upon request from the Rev. Richard J. Morris, Secretary to the Bishop, at his office in the Church House. This digest was prepared by the Chairman of the Department of Christian Social Service of the Diocese of Pittsburgh. It will enable the Clergy to have not only a clear knowledge of the Law, but will also enable them to answer many of the questions that may be asked of them in relation to the Law.

Imposing "Drama of Missions" Planned for Presentation Here In October; to Be Produced Later at the General Convention

Initial steps have been taken by the Missionary Research Committee of the Diocese, with the approval and commendation of Bishop Taitt, for the presentation in Philadelphia next October of what, it is believed, will be the most imposing and dramatic demonstration of the missionary work of the whole Church ever given in the Church's history by any Diocese.

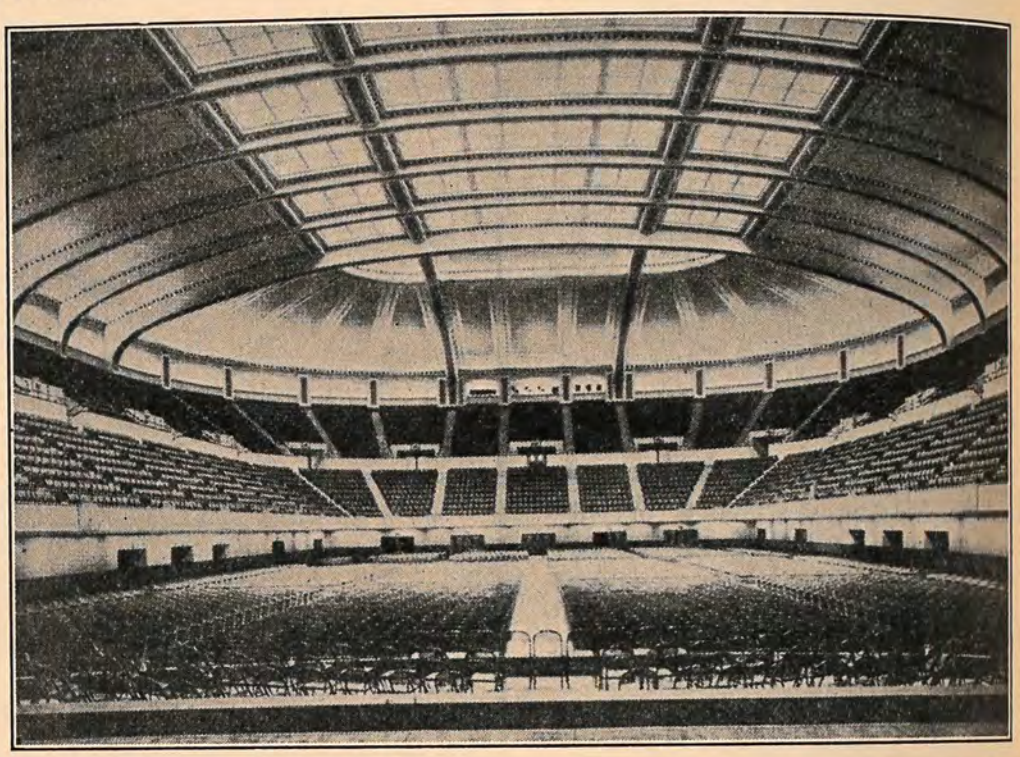
It will be a "Drama of Missions" in pageant form through which the missionary work of the General Church may be visualized to thousands as perhaps never before attempted. Outstanding features will include actual mission stations as they are in the mission fields with actual missionaries in charge of the stations. The entire facilities of Philadelphia's huge Convention Hall have been engaged to present the Pageant and all the other accompanying features that are being planned for the production.

The entire program of the Missionary Research Committee for the Pageant, as well as their purpose to rally the whole missionary force of the Diocese to the support of the General Church's Missionary Program, has received the approval of the National Council officers and those of the Province of Washington. It has enlisted also their active co-operation, and they have joined hands with Bishp Taitt and the Missionary Research Committee to widen interest in the "Drama of Missions" and to encourage attendance at its presentation in Convention Hall.

Immediately following its production here the entire Pageant will be transferred to Cincinnati for presentation at the General Convention. Dr. John W. Wood, of the National Department of Missions, who was present at the Committee's meeting, has arranged that the "Drama of Missions" will occupy that part of the General Convention program allotted to the National Department of Missions.

The meeting of the Missionary Research Committee was held on Wednesday, January 13th, in the Penn Athletic Club. It was called to give special consideration to the plan to have the Diocese of Pennsylvania the focal point for another great missionary demonstration on behalf of the work of the General Church. From the experiences of the month's mobilization of the missionary forces of the Diocese last October, culminating in the two great overflow Missionary Mass Meetings and the great street procession of Clergy and people, it was recognized that the Diocese could do more than that as evidence of the loyalty of its communicant membership to the missionary cause. Bishop Taitt presided at the luncheon which preceded the consideration of the plan to produce the Pageant.

The Rev. Dr. Charles W. Shreiner, Clerical Chairman of the Missionary Research Committee, described the whole general plan for the Pageant. It was received with unmistakable approval by the entire membership of the Committee and by the representatives of the National Council and the Province.



Interior of Philadelphia Convention Hall, where "Drama of Missions" will be presented next October.

"It is going to make the work of every Parish Priest more effective, and I am all for it and anything that I can do I will attempt to do," said Dr. John Wood.

In giving her commendation to the plans Miss Grace Lindley, of the National Woman's Auxiliary, congratulated the Diocese upon leading the Church in re-awakening the interest in Missions.

The Rev. Dr. Robert W. Patton, head of the American Church Institute for Negroes, speaking of the plans for the Pageant, said he was convinced that it will go a long way to re-create interest in the Church's missionary cause throughout the whole Church.

In consequence of the decision to prepare for the production of the "Drama of Missions" the membership of the Missionary Research Committee has been increased by the appointment of additional representatives from each of the Convocations in the Diocese, and by adding also as ex-officio members representatives of the various Departments of the National Council and the Province of Washington.

The Committee as extended will be headed by Bishop Taitt; Bishop Cook, of Delaware, President of the National Council, and Bishop Sterrett, of Bethlehem, President of the Province of Washington.

Members of the Committee representing the six Convocations of the Diocese now include the following:

Chester Convocation: The Revs. Charles W. Shreiner, Richard T. Lyford, Stanley V. Wilcox and Messrs. E. Osborne Coates and Frederic Stimson.

Germantown Convocation: The Revs. Charles E. Eder, Wallace E. Conkling, Charles H. Collett and Messrs. Joshua Ash Pearson and Robert Belleville, 3rd.

Norristown Convocation: The Revs. N. B. Groton, James M. Niblo, Stanley R. West and Messrs. William B. Read and E. I. Bacon.

South Philadelphia Convocation: The Revs. John E. Hill, Howard R. Weir, Thomas L. Harris and Messrs. C. C. Morris and Ernest Scott.

West Philadelphia Convocation: The Revs. Granville Taylor, Chauncey E. Snowden, Wilmot D. Gateson and Messrs. Edward C. Bendere and J. V. Martin.

North Philadelphia Convocation: The Revs. P. R. Stockman, Franklin Joiner, Herbert W. Jones and Messrs. T. Munroe Dobbins and Theodore Leonhardt.

Representatives of the Women of the Diocese are: Mrs. John E. Hill, Mrs. George Woodward, Mrs. George Wharton Pepper and Mrs. Edward Ingersoll.

Ex-officio members of the National Council are:

The Rt. Rev. Frederic Bartlett; Dr. John W. Wood and Dr. Lewis B. Franklin, representing, respectively, the Foreign and Domestic Divisions of the

National Department of Missions; the Rev. Frederick P. Houghton, Field Secretary, National Field Department; the Rev. Robert W. Patton, American Church Institute for Negroes; the Rev. Almon R. Pepper, Executive Secretary, Christian Social Service; the Rev. D. A. McGregor, Department of Religious Education; the Rev. G. Warfield Hobbs, Editor, *The Spirit of Missions*, and Miss Grace Lindley, National Woman's Auxiliary.

While many of the details of the "Drama of Missions" remain to be worked out, and as they are formulated will be made known, it is planned to present it early in October at such a date as will make it possible for the greatest number of people, not only from this but also from other Dioceses, to witness it. Among the mission stations which will be featured will be a reproduction of one from Alaska, another from one of the Indian fields and also one of the Negro stations in the South. It is also planned to have the children of the Church Schools make the event the occasion for the Presentation of the 1937 Lenten Offering for Missions. Other details include a great Procession, probably from Rittenhouse Square to Convention Hall.

THE CHURCH NEWS hopes it will be able from time to time to report the progress that is being made in the working out of the details. Meanwhile these matters have been placed in charge of a large group of sub-committees of the Missionary Research Committee, appointed by Dr. Shreiner. These sub-committees, as far as they have been appointed and the Chairman of each, are as follows:

Finance, Mr. Edward Bendere; *Procession*, the Rev. Stanley V. Wilcox; *Scenario*, the Rev. Charles H. Collett; *Music*, the Rev. Granville Taylor; *Indian*, the Rt. Rev. Frederic Bartlett; *Alaskan*, Mrs. George Wharton Pepper; *Negro*, the Rev. James M. Niblo; *Rural*, the Rev. Stanley R. West; *Children*, the Rev. Charles E. Eder; *Students*, the Rev. P. R. Stockman; *Reception*, Mrs. John E. Hill, and *Publicity*, Mr. E. I. Bacon.

DOING GOD'S WILL

The above caption is the theme of a series of articles to appear in *The Witness* this Lent, and to which the Editor of this enterprising Church Weekly has asked THE CHURCH NEWS help to make known. All the articles, it is stated, have been prepared for discussion groups and Rectors throughout the country have been asked to take a Witness Bundle to be used as a basis for discussions. Among the contributors of the series of articles are the Rev. Spence Burton, the Rev. Charles Taylor, the Rev. Don Frank Fenn, the Rev. Russell Bowie, the Rev. Shelton Bishop, the Rev. James Myers and Miss Maude Royden.

DEAN EDER IS TO RECEIVE HONORARY DEGREE, FEB. 15, FROM TEMPLE UNIVERSITY

In connection with the announcement of the Commemoration of Founder's Day at Temple University, on Monday, February 15th, the Rev. Charles E. Eder, Rector of Grace Church, Mt. Airy, will be one of three clergymen who are to receive the Honorary Degree of Doctor of Divinity.

Other clergymen who, it is announced by the University, are to receive this Honorary Degree are the Rev. Daniel A. Poling, Pastor of Baptist Temple, and the Rev. John Clark Finney, Pastor of the First Presbyterian Church of Germantown.

Dean Eder, who has been Rector of Grace Church since March, 1925, was born in Philadelphia March 31, 1887, son of John Frederick Eder and Josephine Katherine Eder. He is an alumnus of the Camden, N. J., High School, and of St. Stephen's College, Class of 1911, where he received his Bachelor of Arts Degree. He received his Master of Arts Degree in 1917 at the University of Pennsylvania. After graduating from St. Stephen's College he began his theological training at the General Theological Seminary. In 1914 he was Ordained Deacon by Bishop Gray, and in 1915 was Ordained Priest by Bishop Rhinelander. His early ministry was served as Curate at St. Martin-in-the-Fields and Priest in Charge of St. Luke's, Kensington. From 1918 until he was called to Grace Church, Mt. Airy, he was Rector of Christ Church, Ridley Park. A little over four years ago he was elected Dean of the Germantown Convocation.

WEST PHILA. WOMAN'S AID STARTS BUILDING FUND

The Woman's Aid to the Convocation of West Philadelphia, in addition to making many necessary repairs to Missions of the Convocation, has now started a building fund for $2,000 for St. Cyprian's Mission. This Woman's Aid, although the youngest in years, is giving evidence of going ahead with rapid strides. Katharine H. Williamson, Publicity Chairman of the West Philadelphia body, reports that from a meeting with 19 women present the same churches now have a 99 per cent representation by delegates and there are about 100 women at the meetings. The Social Service Committee, Mrs. Williamson reports, has done fine work and provided all the Missions, Homes and the needy of the Convocation with Christmas cheer. Plans are being made by the Chairman of the Ways and Means Committee for a Garden Party in June.

EPISCOPAL ACADEMY BOYS STAND FIRST IN REPORT OF HARVARD UNIVERSITY

Members of the Church in the Diocese will be interested in the following information that has come from Harvard University. It is the practice at Harvard to prepare a confidential list of the work done by all the schools which have sent in a particular year five or more boys to Harvard. The University makes public only the leading school in this group. The order is based on the work done in the College Board Examinations of the previous June.

Harvard, in line with its above mentioned practice, reports that the Episcopal Academy stands first in the whole picture. Episcopal had six candidates, all of whom were admitted, and of these six, three had a general weighted average of "Honors"—in other words, above eighty per cent. The University extended its congratulations to Episcopal's Headmaster and the Faculty and the boys who did such a good job and who have brought such credit to the Episcopal Academy.

It is interesting to note also that ten members of the Class of 1936 entered Princeton University without conditions; six entered Harvard without conditions. Thirteen entered the University of Pennsylvania. Two matriculated at Cornell and Haverford, respectively, and one entered each of the following colleges: Amherst, Colgate, Lehigh, Massachusetts Institute of Technology, Ursinus and Williams.

PREACHING MISSIONS

The Rev. Father Joseph, Superior of the Order of St. Francis, and the Rev. Father Paul, also of the Order of St. Francis, will conduct a Mission at St. Timothy's Church, Roxborough, beginning Sunday, February 7th, and ending Wednesday, February 17th. The Evening Week-Day Mission Service will be at 8 P. M. Father Paul will conduct a Children's Mission every afternoon at 4 o'clock.

At the request of the Rev. Charles A. Levy, Priest in charge of the Mission of the Beloved Disciple, 57th and Pearl Streets, West Philadelphia; the Rev. Edgar C. Young, Vicar of the Phillips Brooks Memorial Chapel (Holy Trinity Parish), will conduct a Parochial Preaching Mission at the West Philadelphia Church, commencing Sunday evening, January 31st, and ending Friday evening, February 5th. Mission services will be held each evening at 8 o'clock. Dr. Young conducted a similar Mission for the same period of time in Advent at the Church of the Resurrection in Corona, New York.

The Church News

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"THEY LEFT THE SHIP AND FOLLOWED HIM"

"They that go down to the sea in ships, and occupy their business in great waters; these men see the works of the Lord and his wonders in the deep," with the result that there is developed in most sea-faring men a simple and sublime faith in the good providence of the Lord who has delivered them from the perils of the sea. No wonder the "Ancient Mariner" in Coleridge's poem left the sea with the compulsion resting upon him of telling men of God's love for all his creatures. And in the Christian Church, ever since James's and John's day, many men have left their ships to follow Christ into the ministry for the same high purpose. It was not strange, therefore, that away back in the late eighties Jules Prevost, an American sailor-boy of French extraction, a member of St. Michael's Parish in New York City, should do the same. What was strange was his choice of a field for his labors.

To have sailed the seven seas as a mess-boy on an old storm-battered ship half a century ago, when only the most venturesome signed-up and only the most rugged survived the rigors of wind and weather, would be adventure enough to convince most men that it was better to settle down in a port where life was more secure than at sea, and direct their energies to less dangerous and less exciting tasks for the rest of their days. But not this youth! When he did decide to "settle down" ashore and enter the ministry, he chose, not comfortable New York, where he might naturally have stayed, but the wildest and most desolate part of our country, the remote interior of unexplored Alaska.

So Jules Prevost became a missionary, after preparing for the ministry at the Philadelphia Divinity School, and was sent by the Board of Missions to Tanana, almost the first of the devoted band of men and women from the Episcopal Church who, for pure love of God, have isolated themselves among the native Indians and Eskimos of Alaska, enduring hardships as good Soldiers of the Cross, that they might minister to the souls and bodies of those scattered tribes. Peter Trimble Rowe and Hudson Stuck, two of the three great pioneers in the Alaskan field, are household words—as they well deserve to be—in every family which is interested in our missionary work. But the other hero of the faith, Jules Prevost, though equally devoted and equally successful in this field, is the forgotten man of Alaskan Missions.

It is not hard for those who know him, even now hale and hearty at three score and ten, to understand why this clergyman-physician succeeded so well forty years ago among his beloved Indians at Tanana. That magnificent body, tall, broad, big, the very perfection of strength! How easy it is to picture him mushing behind his galloping dog-team over glistening miles of blinding snow to minister to the sick in body and soul in some remote, native village.

That hearty, reverberant laugh! One can hear the cabin rock and see even the most stolid Indian smile when the missionary discovered an amusing mistake that he had made in translating the Prayer Book services into the native tongue.

Or that eager curiosity of the scientist that questioned and searched until it could explain the ancient Indian customs and ceremonies and the origin of their strange devices!

But most easy of all is it in imagination to see Dr. Prevost standing there as the brave champion of the mission people, big, strong, and sternly determined that they shall not be defrauded and ruined by their vicious and degraded white neighbors. And then to see that indignant look melt into tender sympathy as he turns to sit at the side of an Indian mother, comforting her in the loss of her little baby, a task for which he was the better fitted because he also had stood over the lonely grave of one of his own children whom he lowered into the eternal frost of the sod of Arctic Alaska.

In accordance with the policy of The Church News in honoring men while they are alive, we take this opportunity of paying tribute to one of the clergy of the Diocese who, though he long ago returned from Alaska because of his wife's health, is still a missionary at heart and in fact. For wherever he goes his soul is restless until he has opened a church that has been closed, or started a Sunday School where there should have been one before, or searched out those who have strayed from the fold.

He is an honor to the Diocese and an inspiration to us all. What a blessing it would be to the Episcopal Church if our young people would dedicate such powers of body and mind and soul to their Lord as the Reverend Doctor Jules Prevost has done—*and, thank God, is still doing.*

Program Completed for 150th Anniversary of Consecration of Bishops White and Provoost on Thursday, February 4th

Arrangements have all been completed for the Commemoration in Philadelphia on Thursday, February 4th, of the 150th Anniversary of the Consecration of Bishop William White and Bishop Samuel Provoost to the Episcopate in the English Succession on that same date in Lambeth Chapel, London, 1787.

As announced in last month's issue of THE CHURCH NEWS the Diocese of New York is uniting in making the event a joint Commemoration. The Diocese of Delaware and the other Dioceses in the State of Pennsylvania also will take part in the Philadelphia program. At the same time the Anniversary is being Commemorated in Philadelphia with appropriate ceremonies, Commemoration services will be held in New York at historic St. Paul's, in Lower Broadway. The Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, has accepted an invitation from Bishop Manning and the New York Committee to preach the sermon at the Commemoration in that city.

As every Pennsylvanian knows that Bishop White was Rector of "The United Churches of Christ Church, St. Peter's and St. James's," the Philadelphia Commemoration will be localized at these three churches, long since erected into separate Parishes, and at the Hall of the American Philosophical Society at 104 South Fifth Street, directly opposite Independence Square, and of which Society Bishop White was an active member for 68 years.

In addition to the participation in the Anniversary by the Clergy, communicants, Church societies and organizations within the Diocese of Pennsylvania, there will be a large participation by specially invited guests from outside the Diocese and by other specially invited guests also, representing the non-ecclesiastical societies and organizations within the Diocese with which Bishop White was closely associated as a founder or active member, and all of which non-ecclesiastical organizations are actively functioning today.

The program for the Commemoration in Philadelphia will begin with a Service of the Holy Communion at 11 A. M. in St. Peter's Church, Third and Pine Streets, and will conclude with a public service at 8 P. M. in Old Christ Church, Second Street above Market.

Between the morning Service of Holy Communion and the night Service in Old Christ Church, The Churchwoman's Club will entertain all the specially invited guests from outside the Diocese and those representing the non-ecclesiastical organizations at a Luncheon at 1 P. M. in the Auditorium of St. James's Guild House.

In the evening at 6 P. M., preparatory to the later service in Old Christ Church, The Church Club will give a Supper in the Hall of the American Historical Society and at which the Club will be host to the specially invited guests from outside the Diocese and also those representing the participating non-ecclesiastical organizations.

During the afternoon The Churchwoman's Club will open its rooms to all the guests and Tea will be served at 4 P. M. Arrangements have been completed also for historical exhibits, the Pennsylvania Historical Society arranging for one to be shown in its headquarters at Thirteenth and Locust Streets. The Rector and Vestry of Old Christ Church also have arranged to present a display of its many and rare historical relics, many of them associated with Bishop White during his long rectorship at Christ Church. This collection of historical relics will be on view in the Muniment Room of Washburn House, the latter building having been erected by the Vestry and Congregation as a tribute to the Rev. Dr. Louis C. Washburn upon the occasion of the Twenty-fifth Anniversary of his rectorship of Christ Church. Incidentally Dr. Washburn's participation in the service on the night of February 4th will mark the termination of his rectorship of this Parish, as announcement of his intention to retire as of February 5th was recently given.

The Rt. Rev. James De Wolf Perry, Presiding Bishop of the Church, will be the Celebrant at the Service of the Holy Communion in the morning at St. Peter's Church, and our own Bishop Taitt will be the preacher. Music will be by the Choir Day School of St. Peter's under the direction of the Headmaster, Harold W. Gilbert.

At the night service in Old Christ Church addresses will be made by the Presiding Bishop and by the Rt. Rev. William T. Manning, of New York, who with the official representatives of that Diocese will come to Philadelphia immediately after the New York commemoration. The Rev. Walter H. Stowe, of New Brunswick, N. J., President of The Church Historical Society, will deliver a special historical address at the night service. Music for this service will be by the Choir of Old Christ Church, under the direction of Robert H. Cato, Organist and Choirmaster.

Mrs. J. Alison Scott, President of The Churchwoman's Club, will preside at the Luncheon which will be given by that organization at 1 P. M. in St. James's Guild House. Informal addresses will be made at the Luncheon by the Rt. Rev. Philip Cook, Bishop of Delaware; Dr. Thomas S. Gates, President of the University of Pennsylvania, and by the Rev. Dr. John H. Mockridge, acting President of the Episcopal Academy and Rector of St. James's Church.

Mr. E. Osborne Coates, President of The Church Club, will preside at the Supper in the Hall of the American Philosophical Society at 6 P. M. As the Supper is preparatory to the Service in Old Christ Church the addresses at the Supper will be limited to an Address of Welcome by the Hon. Roland S. Morris, President of the Philosophical Society.

Specially invited guests from outside the Diocese who will take part in the Commemoration program include the following:

The Bishop and Standing Committees of the Dioceses of New York and Delaware, and the Dioceses of Bethlehem, Harrisburg, Pittsburgh and Erie.

Representatives of the National Council of the Church and the General Theological Seminary.

Rectors and Wardens of all Parishes outside of the present Diocese of Pennsylvania that were in existence in the States of Pennsylvania and Delaware at the time of Bishop White's Consecration.

Other specially invited guests to participate in the entire program will include official representatives of the following non-ecclesiastical institutions and organizations:

The University of Pennsylvania.

The Philadelphia Society for the Medical Relief of the Poor, now affiliated with the Out-Patient Department of the Pennsylvania Hospital.

The Philadelphia Society for Alleviating the Miseries of Public Prisons, now the Pennsylvania Prison Society.

The Magdalen Society, incorporated some years ago as the White-William Foundation, and named after Bishop White and George Williams.

The Pennsylyvania Bible Society.

The Pennsylvania School for the Deaf.

The First Day School, now co-operating with the American Sunday School Union.

Assistance given to the weak makes the one who gives it strong; oppression of the unfortunate makes one weak.—*Booker T. Washington.*

NOONDAY LENTEN SERVICES OF BROTHERHOOD ENTER 45TH YEAR AT NEW PLACE

With the demolition of the Garrick Theatre, Juniper and Chestnut Streets, the Brotherhood of St. Andrew was compelled to seek another place for this year's series of Noon-Day Lenten Services and, beginning this Ash Wednesday, the services will be conducted in another of Philadelphia's centrally located theatres, the old Chestnut Street Opera House, in Chestnut Street, east of Eleventh.

The new headquarters is admirably adapted for the continuance of the services, and the management of the theatre has promised its full co-operation to the Brotherhood committee. It will be of interest to the many thousands who have attended the services at the Garrick Theatre to know the Brotherhood's use of that place dates from the erection of the Garrick, covering a period of 28 years.

It may be of interest also to note that this Lent will mark the 45th year in which the Brotherhood has conducted the Noon-Day Services without any interruption and during which these services have become a permanent feature in the public observance of Lent. It was in historic Old St. Paul's Church, Third Street below Walnut, now the home of our City Mission, that the Noon-Day Services in Lent were started. They were initiated by the Brotherhood to give an opportunity to men to come to a religious service during the noon hour, and were conducted under the direction of a Lenten Service Committee. It was during Lent of 1893 that the first services were held. The late Mr. Ewing L. Miller, for many years Treasurer of the Diocese, and one of the foremost leaders in Brotherhood work, was a member of the original Lenten Service Committee of the Brotherhood that had the responsibility of inaugurating the Noon-Day Services.

The services in Old St. Paul's met with such a response in 1893 and in 1894 that at the end of Lent in 1894, the Rev. Dr. S. D. McConnell, then Rector of St. Stephen's Church, Tenth Street below Market, suggested to Mr. Miller that the Brotherhood also hold similar services in St. Stephen's. This suggestion was accepted and in 1895 services were held under the Brotherhood's auspices in St. Stephen's, the services in Old St. Paul's also being continued. Up until 1909 the Noon-Day Services were held in both places.

In a letter written by Mr. Miller in 1917 in which he gives some interesting recollections of the beginnings of the Noon-Day Services, he refers to the first year at St. Stephen's when, he said, the attendance totaled 23,382. In 1896, the second year at St. Stephen's, the attendance reached 32,770. It was in 1895, Mr. Miller said, that the Brotherhood first began to engage preachers from outside the Diocese. In the preceding two years at Old St. Paul's only local preachers were chosen to officiate.

As the services were continued from year to year they constantly increased in importance and in the response on the part of the public. The business center was rapidly extending westward from Third Street, and in 1904 the Brotherhood decided to try using also the old Y. M. C. A. Hall, then at 15th and Chestnut Streets. This did not meet with the success anticipated on account of the Hall's location on the second floor of the Y. M. C. A. building.

Mr. Miller, in his letter of 1917, says that in 1908 the Brotherhood held its last Lenten Services in St. Stephen's. With the erection of the Garrick Theatre the services were transferred to that place in 1909, and were discontinued that year at Old St. Paul's. The first year at the Garrick is recorded by Mr. Miller as showing an attendance of 32,400. It increased each succeeding year until it reached as high as 46,000 in a single Lenten season. Meanwhile other communions, noting the public interest in, and response to, the type of Lenten Services conducted by the Brotherhood, began to hold similar services in the central city district and at one time as many as eight services were being held at various places.

(*Cont'd on next page, bottom column 3*)

Convocation Pays Tribute to Galilee Mission Head

By a rising vote the Convocation of North Philadelphia and the Woman's Aid of that Convocation, in joint session, at the January meeting of Convocation, adopted the following Resolution, directing attention to the services given by Mr. George W. Wilkins, in his oversight of Galilee Mission, and of his many other services in connection with the management of the City's Shelter for the Homeless.

George W. Wilkins

"Whereas, the Galilee Mission at 823 Vine Street has become an outstanding institution of the Diocese under the devoted oversight of Mr. George W. Wilkins, regenerating the lives of many men, women and children in desperate need, and combatting the breeding centers of vice and crime that infest the neighborhood; and

"Whereas, Mr. Wilkins in November, 1930, added to his many other wise and vigorous philanthropic services, the organization and management of a Shelter for Homeless Men with the endorsement and co-operation of foremost citizens and for six years and more, without remuneration, has with surpassing energy and resourcefulness cared for 75,000 victims of "the depression" providing bed and food for as many as 4,150 unfortunates over night; and

"Whereas, this model humanitarian enterprise is being closed this week on January 23rd, 1937,

"Therefore be it resolved, that the clergymen, laymen and women of the Convocation of North Philadelphia, assembled in quarterly session in the Church of the Resurrection do herewith record our profound appreciation of the extraordinary work accomplished by our honored friend and brother, and commend him to the undying gratitude of every thoughtful citizen of Philadelphia. And in particular, we bespeak the encouragement and co-operation of the Churchmen of the Diocese of Pennsylvania for the continuing notable work done at the Galilee Mission under the personal supervision of its Executive Director, Mr. Wilkins. The Mission is crowded to its capacity with its 196 beds occupied nightly; co-operating with Director Emmanuel and Federal officials in reducing the manufacture and sale of poisonous liquors; and conducting religious services for increasing numbers of children from surrounding slums, white and colored. There are 370 of these boys and girls on the roll of the School which has been built up in the last eighteen years by a remarkable group of volunteer teachers now numbering 54.

"We join with the great company of struggling souls, old and young, in heartfelt thanks to God for the noble example and influence of Mr. Wilkins, and bespeak contributions and bequests for the continuance and expansion of the Galilee Mission."

"Actual physical handicaps to decent living are so great that it is hard to think in terms of moral and spiritual betterment," writes Deaconess Cartwright in *The Girls' Friendly Record*, describing life on some of the South Dakota Indian reservations.

Rev. Allen Evans, Jr., Accepts Deanship of Divinity School

The Rev. Allen Evans, Jr., Rector of historic Trinity Church, Hewlett, Long Island, has accepted election as Dean of the Philadelphia Divinity School, and will assume his duties as of February 1st.

Announcement of Mr. Evans's acceptance was made last month by Bishop Cook, President of the Joint Boards of the School, and is of special interest to members of the Church in this Diocese as the new Dean is a son of the Pennsylvania Diocese, and entered the ministry from St. Mary's Church, Ardmore, and he is also an Alumnus of the Philadelphia Divinity School.

Dean Evans's acceptance of the office means that the final step has been taken by the Joint Boards in their plan for reorganizing the course of study by the introduction of, and giving special emphasis to, the Clinical Training of its student body. While Clinical Training for theological students is not new, its introduction as a definite and important feature of the Philadelphia Divinity School will be the first instance in which it has been made a part of the regular and required course in any theological seminary. Bishop Cook and members of the Joint Boards state that in the introduction of Clinical Training attention to academic studies will not be minimized in any way.

Under the new plan, as a part of their Clinical Training, each student will be required to spend at least three months in each year in practical work in hospitals, prisons, and with social service agencies, where he may have contacts with pressing human problems of today. In hospitals he will work under the direct supervision of physicians and surgeons and hospital chaplains; in prisons under the Wardens and prison chaplains and in social service agencies and other institutions under leaders, both clerical and lay, who are specialists in the various types of work represented by the agencies and institutions. Instead of an eight months' school year during the total of three years before graduation, the school year will cover eleven months.

Formal announcement of Dean Evans's acceptance and of his taking charge on February 1st was made at the Annual Mid-Winter Meeting of the Alumni Association on Tuesday, January 26th, at which Dean Evans was one of the speakers at the luncheon. The Mid-Winter Meeting was held at the Church of The Holy Trinity, Rittenhouse Square. The Rev. T. Leslie Gossling, Rector of the Church of The Advocate, was the preacher at the service in the church and the Rev. Thomas L. Harris, Rector of the Church of St. Luke and The Epiphany, together with Dean Evans, was a speaker at the luncheon in the Parish House.

Deans Evans's acceptance will mean the retirement as Dean of the Rev. Dr. George G. Bartlett, who has served as Dean for nearly 22 years. About 18 months ago Dr. Bartlett, who has been one of the supporters of the new plan, resigned as Dean. He was prevailed upon by the Joint Boards, however, to continue as Dean until the new plan had been fully considered and his successor

The Rev. Allen Evans, Jr.

chosen. It is understood that Dean Evans will ask Dr. Bartlett to remain with the school until the end of the present school year in June. In the interim, it is said, Dean Evans will devote his attention to determining upon the men he will ask to serve as members of the Faculty, and to assure also a full student body, so that when the new school year opens next October everything will be in readiness to conduct the school under the new plan in its entirety.

Dean Evans is in his 46th year. He was born at Haverford on the Main Line, March 28, 1891. He is a graduate of Haverford School and of Yale University and the Philadelphia Divinity School. He and members of his family for many years have been communicants of St. Mary's, Ardmore, where his father was a Vestryman for many years.

Following his graduation from the Divinity School he served his Diaconate under Chaplain Dickins at the Philadelphia Navy Yard. Immediately following his Ordination as Priest by Bishop Rhinelander in June, 1918, Mr. Evans volunteered for war service. Appointed Chaplain of the 104th Infantry, 26th (Yankee) Division, he served overseas until May, 1919. On his return to America he became Senior Curate at St. James's Church, Philadelphia, subsequently serving as Rector of the Church of The Atonement at Morton and Priest in Charge of St. James's, Prospect Park. In 1923 he was called to the Rectorship of Epiphany, Winchester, Mass., and in 1927 became Rector of Trinity Parish, at Hewlett, Long Island.

Trinity Parish, which includes virtually all of Rockaway Peninsula and takes in a number of Long Island villages, experienced a marked development under Dean Evans's Rectorship. Last year it celebrated its 100th Anniversary. Records at that time showed during Dean Evans's Rectorship the communicant membership increased from a little over 500 to 1,200; baptized members from 1,023 to 3,000; the Church School from 80 to over 400. In its contributions to the missionary work of the General Church the givings increased from $800 in 1926 to $7,000 in 1936. Towards Parish support in 1926 the givings were $1,800, and in 1936 they had increased to $28,000.

During his student days at Yale Mr. Evans was active in Y. M. C. A. work. During his seminary days and since he has done graduate work in Sociology, Philosophy, Law and Psychology at the University of Pennsylvania and at a Harvard and, also, at the New York School of Social Research. His extra-parochial activities have included Associate Secretary of the National Field Department, member of the Departments of Religious Education in the Dioceses of Pennsylvania, Massachusetts and Long Island. He started the Unemployment Relief Work at Rockaway and was one of the founders of the Rockaway Community Chest.

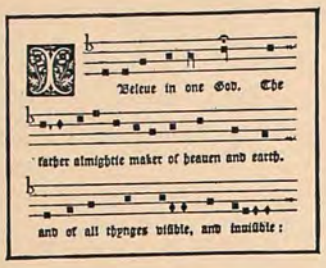
Dean Evans is married. Mrs. Evans was Elizabeth Balfour Holloway, of Louisville, Kentucky. They have two children, Elizabeth Balfour Evans, in her 16th year, and Allen Evans, 3rd, in his 15th year.

(Continued from Preceding Page)

The following quotation from Mr. Miller's letter of 1917 gives an insight into the methods used by the Brotherhood men in former years and is of interest in that the same methods and same devotion continues to this day on the part of the Brotherhoods' Lenten Service Committee. The quotation reads:

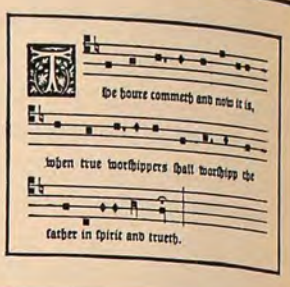
"I think the whole secret of its success," wrote Mr. Miller in 1917, "has been the splendid loyalty and perseverance of the Lenten Service Committee of the local Assembly. Some of us have taken the entire burden of the

(Continued on Page 178)



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



Appropriate Speed in Hymn Singing

By HAROLD W. GILBERT

"Sing *All*. . . . Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

"Sing *lustily* and with a good courage.

"Beware of singing as if you are half dead, or half asleep, but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of *Satan*.

"Sing *modestly* . . . strive to unite your voices together so as to make one clear melodious sound.

"Sing in *time* . . . and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it from among us, and sing all our tunes just as quick as we did at first.

"Above all, sing *spiritually*. Have an eye to God in every word you sing . . . attend strictly to the sense of what you sing, and see that your *heart* is not carried away with the sound, but offered to God continually."

Thus spake John Wesley to his followers in 1761. His instructions apply today, just as pertinently as they did then. Perhaps congregations needed some special urging in the matter of keeping up to time, for in that day organs were not found in most churches, and congregational singing consequently struggled against great odds. At any rate, it is evident that proneness to lazy singing is no new fault among churchgoers. But the Wesleys conquered all obstacles, for it is a matter of record that Methodist congregations learned to sing with such fervour and enthusiasm that they had to be restrained on occasion. John Wesley instructed his preachers to interrupt a hymn that was growing too noisy, and to ask the singers these questions:

"Now do you know what you said last?"

"Did it suit your case?"

"Did you sing it as to God, with the spirit and understanding also?"

And the enthusiasm of the Wesleyan congregations was not due to any rapid pace of the singing. Wesley despised flippant hymn tunes, and took pains to provide "authorised" tunes that were dignified. It was something else than the pace which inspired his people to sing. There is so much said today about the desirability of "lively" congregational singing, that one wonders whence this idea derives its justification. Congregational singing that partakes of an understanding of the words and expresses them with appropriate feeling will more likely result in hearty singing than will mere speeding up of the tempo. After all, there is an appropriate speed for every piece of music, whether instrumental or vocal, ballad or hymn-tune. What, then, determines the tempo of a hymn-tune?

Broadly speaking, there are the following classifications of hymn-tunes: Plainsong, Carols, Folk tunes, Chorale tunes, Psalm tunes, Modern tunes (which may be grouped into certain subdivisions). Each of these classes has its particular tempo style. Of course, it is not possible to specify the exact speed that suits a given tune under any and all circumstances, but in a general way the speed may be determined.

PLAINSONG TUNES

There is a wrong notion in the minds of many people regarding the manner of singing Plainsong. Hymn-tunes of this class should move at a free and rapid pace, not ponderously. Editors of hymnals, knowing that the appearance of the printed page is so apt to convey a definite impression in this direction, have inclined to print Plainsong tunes and accompaniments in quarter and eighth notes, rather than in wholes and halves, and thus give the correct mental impression through the eye. If these tunes are sung lightly and quickly, they will be in the spirit of true Plainsong. The "lightness" applies just as truly to the accompaniment, of course. Robust accompaniment is entirely foreign to the genius of Plainsong.

CAROLS

These tunes usually move at a rapid pace, for they are generally associated with texts that express joy and exhilaration. Strictly speaking, they should not be classed as hymns, for they have a character quite their own. But because some are in The Hymnal, this classification is here included.

FOLK TUNES

The origin of folk tunes is obscure. They have passed through various stages of evolution, and some are still so typically dance-music that they would not be suitable for Church use. Others have settled into a more restrained rhythm which makes them available for use as congregational tunes. But the wide variety of styles and sources allows just as wide latitude in the choice of tempo. Most of the Folk tunes in The Hymnal, however, demand not too great a speed. Hymn 339 (Let all mortal flesh keep silence), for example, should be sung quite slowly. For the information of those who may wonder what other Folk tunes The Hymnal contains, the following partial list is set down:

51 Lord dismiss us.
82 A great and mighty wonder.
345 O let the children come to Me.
350 I think when I read.
356 Fairest Lord Jesus.
362 When Jesus left His Father's throne.
433 Once to every man and nation.
522 (second tune) See the Conqueror mounts.
525 I bind unto myself today.

CHORALE TUNES

The German Chorale tunes are in many cases very old. Some seem to be based upon Plainsong, and grew out of oral musical tradition which goes back to the Middle Ages. Others are evidently adaptations of secular songs—love songs, drinking songs, German folk-songs. "Any melody," says one authority, "which had charm and beauty was stopped at the frontier and pressed into the service of the Evangelical Church." Chorales should usually be sung slowly, with dignity and breadth. This does not imply a spirit of lethargy, however. The German people are hearty singers, but their congregational song is not of a lively kind. It is massive. Comparatively few of the German chorales have been included in English and American Hymnals, for their breadth of style seems ill-suited to the tastes of most English-speaking congregations. This is unfortunate. Treasures of great worth are consequently unknown to us, for German tunes are among the finest in the world. Our Hymnal contains such fine examples as "Ein Feste Burg" (213), "Passion Chorale" (158), "Sleepers Wake" (62), "Frankfort" (98), and about a score of

others. Hymn 96 (Songs of thankfulness and praise) is an instance of a German Chorale which should be sung with breadth and dignity, but which is often heard performed at a very rapid pace. When possible, these Chorales should be sung in unison, and will be greatly improved thereby. Some other German Chorales in The Hymnal are:

64 Great God, what do I see and hear.
108 How beauteous were the marks divine.
123 Forty days and forty nights.
143 All glory, laud, and honour (often sung too fast).
340 Let Thy Blood in mercy poured.
422 Now thank we all our God.
484 Soon may the last glad song.

Psalm Tunes

These tunes are either English in origin, or are adaptations of foreign tunes, made for use with English versifications of the Psalms. Great numbers of metrical Psalters appeared in England during the 16th and 17th centuries. The authors of these Psalm versions limited themselves to a few rhythmic patterns, which in turn determined the form of their tunes. These tunes take their name from the texts they were written for—Psalms. There are about 30 such tunes in The Hymnal, including:

71 While shepherds watched.
124 Lord, when we bend.
134 Lord, Who throughout these forty days.
249 All people that on earth.
282 On Jordan's bank.
299 Let saints on earth.
445 O God our help.
446 O God of Bethel.

These tunes have undergone changes at the hands of editors, and have usually suffered in consequence. The original forms were not so inflexible. The characteristic method of performance of these tunes was a slow, often languid style. For modern usage, they should be sung with more virility than formerly, but they should never be sung fast enough to deprive them of their native dignity. After all, there is much to be said in favor of preserving tradition in Church music as well as in ritual.

And so we come to Modern tunes, which are so varied in their forms that it is hard to define their characteristics. They are the compositions of musicians who have lived in widely differing musical environments. The late Victorian composers had their style; the early Victorians had theirs; the present-day composers have theirs. And these are quite different from one another. For the most part, the tempo of the modern tune is fairly rapid. But a feature of it is its affinity with the words for which it was composed, which relationship, in turn, affects its tempo. Therefore, in many cases, the suitable tempo for a modern tune may be determined by examining the text. To realize how different in tempo two modern tunes can be, compare Hymn 333 (And now, O Father, mindful of the love) with the second tune of Hymn 95 (Brightest and best).

The conclusion of the matter is this—a hymn tune should be sung at a speed that is in keeping with its inherent nature. If a congregation cannot tolerate hymn-singing that lags behind a given metronomic speed, which standard they apply without discrimination to all tunes alike, that congregation should not be invited to sing the old Chorale tunes, the Psalm tunes, many of the Folk tunes, nor some of the Modern tunes. They should confine themselves to the kind of music that accords with their point of view. True, they will be deprived of much that is inspiring. But they will not be guilty of butchering a fine tradition.

Choosing the Easter Music

With Easter Day falling on March 28th, many choirs will begin to prepare their Easter music during February. The following suggestions may be helpful for those who are laying their plans. They are addressed to the choirmaster who directs a choir of average ability.

In many parishes, the choir is expected to sing a new setting of the Communion Service on Easter Day. If you are planning to do this, why not select a setting that embodies the newer ideas in Church music? Tours, Cruickshank, Stainer, Eyre, Elvey, Woodward, Garrett have had their day; we are quite familiar with their language, and perhaps a little tired of it. There is a different approach to the music of the Communion Service than that of these men, and it is, if anything, more devotional. You are sure to touch a new note in Church music ideals if you have your choir sing one of the following settings, all of which are obtainable in this country:

"A Short and Easy Communion Service," by C. Hylton Stewart. (Oxford Press, No. 427. Price 50 cents.)

"Communion Service in G," by F. W. Wadely. (Faith Press. Price about 30 cents. May be obtained from C. W. Homeyer & Co., Boston.)

"Missa de Sancta Maria Magdalena," by Healey Willan. (A unison setting. Oxford Press, No. 424. Price 50 cents.)

"Missa Parochialis," by George Oldroyd. (A unison setting. Faith Press. Price about 25 cents.)

"Service in D," by Noel Ponsonby. (Cramer Edition. May be obtained from Edw. Schuberth Co., New York. Price about 25 cents.)

The following anthems are recommended for Easter Day:

"The Strife Is O'er," by Henry G. Ley. (Oxford Press. Price 12 cents.)
Grade: Moderately easy.
Organ: Moderately easy.
Text: The Hymnal.

"Awake, Arise," by H. Clough-Leighter. (Boston Mus. Co. Price 15 cents.)
Grade: Moderate.
Organ: Moderately difficult.
Text: Scriptural.
This anthem is brilliant. It requires some hard work by the choir, but is pleasant to sing.

"Christ Being Raised," by E. T. Cook. (Oxford Press. Price 12 cents.)
Grade: Moderately easy.
Organ: Easy.
Text: Scriptural.
The composer has so written the voice parts that the tenor may be omitted, if necessary.

"Up, Up, My Heart, With Gladness," by J. S. Bach. (E. C. Schirmer. Price 15 cents. No. 1077.) This is arranged for a 2-part chorus of sopranos and altos.
Grade: Easy.
Organ: Easy.
Text: Translated from a hymn by Paul Gerhardt.

"He Is Risen," by Percy Whitlock. (Oxford Press. Price 12 cents.)
Grade: Moderately easy.
Organ: Medium.
Text: The Hymnal.
This anthem will please a choir that likes music which is not too obvious. It is diatonic, and a little unusual. The organ accompaniment is free, and keeps constantly moving. Tenors and basses sing in unison much of the time.

"The Day Draws On With Golden Light," by Edward C. Bairstow. (Oxford Press. Price 16 cents.)
Grade: Moderately easy.
Organ: Medium.
Text: English Hymnal.
The musical theme is taken from an old Church melody of pleasing character. Tenors and basses are in unison most of the time. The anthem is not of the noisy type.

"If Ye Then Be Risen With Christ," by Alfred Whitehead. (H. W. Gray Co. Price 15 cents. Just published.)
Grade: Medium.
Organ: Medium.
Text: Scriptural, and part of a hymn.
The anthem calls for baritone and soprano solos. It contains some striking climaxes in the chorus.

The Burd School of Other Days and of Today

By Mrs. Emelie Donehower

"New Occasions Teach New Duties." —James Russell Lowell.

"If you don't go forward, you go backward!"

This bit of wisdom, learned in youth from her mother, has been a guide and inspiration to Miss Margaret Tappen, Principal of the Burd School for Girls, in her successful administration. From the first she realized that new methods were necessary to meet new conditions. It was impossible for the School to remain stationary in a changing world.

It was in 1849 that Mrs. Edward Shippen Burd, who had seen her eight children taken from her, one by one, suffered a final bereavement in the loss of her husband. She devoted her life to good works, being especially interested in the welfare of fatherless girls. She rented a house in 1856 on Sansom Street where she gathered a few needy children, and by her will gave her fortune to the Rector and Vestry of St. Stephen's Church, to build and maintain a home for orphan girls. The bequest was accepted, and in 1863 the home at 63rd and Market Streets was opened.

The Burd Orphan Asylum, as it was then called, differed in many respects from the Burd School of today. The pupils wore a uniform; they had their own corps of teachers in the building; they had few contacts with the outside world. Friends and relatives were allowed to visit them "once in two months, on a day designated by the Warden." Ominous name, suggesting a penal institution.

How different from the present Burd School, where visitors are welcome at all times, and the girls are encouraged to invite their school friends. In summer the tennis ground enables them to act as hosts to the young people of the neighborhood.

Years passed, bringing changes with them. The advent of the trolley enabled the children to worship at the parent church. The public schools of Philadelphia offered excellent instruction free of charge. Moreover, the old building, though large and stately, was expensive, and lacked modern conveniences. After much deliberation, the property was sold, the present building at 4226 Baltimore Avenue was purchased and altered to suit the special needs of the School, and in 1920 the move was made.

Under the present regime the atmosphere of the Burd School is not that of an institution, but of the home of a large family, the Principal filling the place of the parents. The children are taught to revere the memory of the founder, and entertain a real affection for the sweet and gracious lady whose spirit seems to pervade the place. Her portrait hangs on the wall, her books are on the shelves, the library contains fine old pieces of furniture from her own home. Innumerable relics of her family life have been preserved, in the form of pictures, diaries, and scrapbooks. The Principal cherishes a number of schoolday notebooks, their pages covered with a fine, beautiful penmanship, which show her proficiency in history and science.

Mrs. Edward Shippen Burd, Founder of the Burd School.

Miss Tappen is eager to stress the cultural side of her pupils' life. The girls are offered special instruction in music, or if they prefer it, lessons at the School of Industrial Art. Tickets for concerts, lectures and children's plays are distributed, and the older girls are occasionally permitted to attend a good adult play.

Fortunately, the restrictions of Mrs. Burd's bequest are not so rigid as to exclude any child who comes from a family of good moral standing, and who is able to accept the privileges which the School has to offer.

The Burd School is always ready for visitors. For this due credit must be given to the girls themselves. Each has her own duty, assigned at the first of the month, even the youngest doing her part. The girls leave the entire building clean and in order when they depart for school. Visitors admire the beautiful library and music room on the first floor, but the upstairs bedrooms have their own attraction. The dormitories for the little girls are bright and sunny. Gay pictures adorn the walls, and bookshelves contain the volumes always dear to childhood, while the beds, neatly made by the small occupants, bear each a doll, a woolly dog, or some other cherished toy.

The older girls are allowed to paint their own bedroom furniture, and carry out the color scheme in cushions and hangings.

The expenditures of a large establishment call for wise planning and careful buying, especially in these days of reduced incomes. The Burd School is proud of its financial record, especially in expending the dress allowance given each pupil. To keep a growing girl always well and attractively dressed on a limited sum is an undertaking. The pretty dresses that hang in each girl's closet are a real triumph; the material is bought at a small sum, and made by the wearer, under the guidance of the school seamstress.

The Honor Roll is a feature of the School which makes discipline easy, as it is an incentive to good conduct. Most

of the privileges that schoolgirls prize are reserved for those whose names appear on the weekly list, and any girl can achieve this distinction by good behavior. Some names appear week after week with monotonous regularity; others follow the example of the historic Flanagan, with his "Off ag'in, on ag'in, gone ag'in" policy.

When the Burd School was founded there were three ways by which a woman could earn her living—teaching, sewing, or domestic service. Office work for women was undreamed of; even saleswomen were unknown. At present a wide choice is offered, and at 16 the Burd School pupils are asked to take their future career under consideration. The girl who has made a good record in her studies may enjoy a college course at the School's expense; if her abilities lie in other directions she may take up nursing, enter a business college, a receive special instructions in other methods of earning a living. It is good to record that even in these difficult times the Burd graduates have no unemployed members in their ranks. Their careful training undoubtedly contributes to this result. Good manners, neatness in dress, a respect for rules, and a disposition to use time and not to waste it—these are all qualities which employers appreciate.

Miss Tappen is justly proud of the records made by her college girls, not only in winning scholastic honors, but in their popularity with the student body, several of them having been chosen for positions of leadership among their mates. In view of the recent attacks made against institutional training for the young, the Principal recently asked a group of Alumni: "Do you think that your life has been thwarted in any way by your years at the Burd School?" The answer was a loud and emphatic *"No."* The loyalty which the Alumni display to their Alma Mater, and to each other, seems to refute the charges of theorists, who condemn educational institutions, *in toto.*

So numerous have been these attacks in the last few years that Dr. Cheeseman Herrick, until recently the much loved head of Girard College for Boys, has been moved to answer them. Dr. Herrick regards a good private home, where children can be maintained in comfort by sensible parents, as the ideal environment. But, as he points out, not all homes are good; some parents, however worthy, are unable to provide the necessaries of life for their children, and when death removes one or both parents, the problem is impossible to solve. At this juncture the institution, maintained by public or private charity, steps in, provides the children with a home, good food, healthful surroundings, adequate dental and medical care, better than an ordinary private home can supply. Their wards receive an adequate education, and often are provided with positions on leaving. A well managed institution is at present on a level with the boarding schools to which well-to-do parents find it an advantage to send their children.

That the pupils of the Burd School may appreciate the training that is given them, and when, perhaps, they have homes of their own, may pass on the lessons that have been taught them there is the highest wish of Principal and Staff as they labor for the welfare and happiness of the girls committed to their charge.

In Memoriam William W. Finn 1865-1936

On Sunday, December 27, 1936, William W. Finn, Assistant Treasurer of the Diocese of Pennsylvania, died suddenly at Atlantic City, N. J. His death brings to a close a record of high usefulness to business and to the Diocese of Pennsylvania and merits more than a formal expression of sorrow.

Mr. Finn was born in Philadelphia in 1865, and after his preliminary schooling he was appointed to a clerkship in the Philadelphia & Reading Coal and Iron Company where he acquired his first business experience. Later he became associated with his father-in-law, George Branson, in the management of the American Knitting Mills, a large hosiery factory in Kensington. After the death of Mr. Branson, these mills were liquidated, and Mr. Finn became manager of the Rambo & Regar Knitting Mills of Norristown, which was then one of the largest hosiery manufacturers in the country. While he resided in Norristown, he was a member of St. John's Church and active in its work. During the World War he was head of the Fuel Commission of Montgomery County, and during this period he organized and became Secretary of the Montgomery County Manufacturers' Association. He then returned to Philadelphia, where he became Secretary of the Manufacturers' Casualty Insurance Company, which position he held until 1924, when he retired from active business.

He had always been identified with the Episcopal Church, and as a child his family attended the Church of The Epiphany at 15th and Chestnut Streets. In the forward movement, which was authorized in 1919 and became effective in 1920, he became very much interested in the management of Diocesan and Parish funds. His experience in Norristown and as a long-time Vestryman of Calvary Church, Germantown, gave him thorough familiarity with Parish problems, and when he retired from active business he decided to give his free time to the service of the Diocese without recompense. As a result he was elected Assistant Treasurer of the Diocese, and during the years of his service he became known to the Accounting Wardens of practically every Parish as a prudent and sagacious advisor and a most helpful friend. In the improvement of the business affairs of the Parishes in this Diocese, he has played a notable part. During the last year he was not in good health, and as a consequence he was obliged to take more time for vacation and rest. Death came to him suddenly while with his devoted wife, Elizabeth Branson Finn, he was walking from the Boardwalk at Atlantic City to his hotel.

The Bishop of Pennsylvania and the Executive Officers of the Diocese, together with the Rectors and Wardens of innumerable Parishes, unite in testimony to the service of a devoted layman whose fine powers of mind and abundant business experience were placed freely at the disposal of the Church.

"One's work well done,
One's race well run,
One's crown well won,
Then comes peace."

CHURCH PEDIODICAL CLUB

At this time it is always interesting to note the Annual Reports from the C. P. C. Secretaries, and gratifying to see an increase over the reports of last year.

Holy Nativity, Rockledge, leads the way in the number of magazines going regularly, 791.

Redeemer, Bryn Mawr, is highest in Odd Magazines and Papers, 18,460, as well as in Christmas and Easter Cards, 5,700, and again in books, theological and secular, 2,007.

St. Mark's, Philadelphia, is first in the number of Tracts and Church School Lessons, 3,388.

St. John's, Lansdowne, heads the list in Picture Cards and Calendars, 3,050. The above parishes have so many close seconds in the reports that limited space forbids repeating all of them. The reports are all most encouraging and give reason for hope of bigger and better things during the coming year.

The Church Periodical Club will meet on Friday, February 26th, with Mrs. Frank Bonynge as the speaker.

MARY M. H. ONYX.

CHURCH SCHOOL LEADERS MEET TO DISCUSS PLANS FOR 1937 LENTEN SEASON

"Lent in the Church Schools" was the subject of a Leaders' Meeting in the Church House on January 27th, and Miss Elizabeth P. Frazier, Field Secretary of the Diocesan Department of Religious Education, announced that many of the Church Schools already had been busy laying plans for a great Lenten Offering for Missions. It was stated that some had started in at Epiphany in the belief that the Epiphany season was an appropriate time to begin the missionary effort that would culminate in the Easter Presentation of the Lenten Offering.

In discussing the meeting of January 27th, Miss Frazier said, "Many of the Leaders feel that the Offering is a more worth-while experience for boys and girls when their interest is centered in the Church's work in one country or along one line, and when it is related to the total life of the Church School.

"The material from the National Department," Miss Frazier added, "is doing just this. The Department has chosen for emphasis, 'The Church and the Negro.' Stories and suggestions for a 6-week study are in a pamphlet for the Leader, and the story in leaflet form for the children. The Department has printed also a Missionary Litany for use with the older boys and girls.

'There is a great deal our white churches can do toward an understanding of the problems of Negroes and acting on them. The Church needs the united efforts of both Negro and white Christians to be effective, as this study course will show. This part of the Church's program, brought before the Church School without dodging the issues that will come up, should develop more Christian attitudes towards other races and result in a larger Lenten Offering."

Observation School at All Saints, So. Philadelphia, Opens; Invitations to View Operation Extended

Of special interest to all those interested in the advancement and development of the Church Schools is the announcement by the Diocesan Department of Religious Education that the All Saints Observation School, beginning the first Sunday in February, will be open for visitation by all Clergy, Church School officers and Teachers of the Diocese who desire to come and see the new and modern methods of Teacher Training in actual operation in a Church School.

The Rev. John E. Hill, Rector of All Saints, 11th Street and Snyder Avenue, is co-operating with the Department of Religious Education in affording the Department the opportunity of conducting the Observation School in the Church School of that Parish. Miss Elizabeth P. Frazier, Field Secretary of the Department of Religious Education, is serving at the Observation School.

In order to provide opportunity for those who desire to see the Observation School in actual operation, the Department of Religious Education is distributing application blanks to Clergy, Church School officers and teachers, which will enable them to make appointments with Miss Frazier as to when they may come to the School. Each person desiring to visit is asked to give his or her position in his or her own Church School, whether Superintendent, teacher, etc.; also the grade or age of the children each teaches. Several other questions that will be helpful to Miss Frazier in arranging for the visitation are asked, particularly as to what the visitor hopes to see and the number of Sundays the visitor can come and the dates the visitor would like to come.

These application blanks are to be sent in to Miss Frazier at the Church House after they have been filled in. Full and complete directions are sent to each visitor to be helpful to him or her in connection with his or her visitation. Each is invited to stay after the school session for a conference with Miss Frazier and to talk to the teacher of the class in which the visitor may be especially interested.

A list of questions has been prepared for visitors to address themselves to as a help to them in observing the work of the school. Included in these are the following:

As to Pupils:

1. Do they enter into the class with evident enjoyment?
2. Do they take an interested part in the worship or assembly period?
3. Do they participate as though the Church School were their own?

As to Teacher:

1. Does he or she show evidence of being well prepared?
2. How does he or she handle discipline problems?
3. How does he or she ask questions?
4. How does he or she gain the interest and participation of the pupils?

The Work:

Is it worth-while? Does it seem to be within the experience of the children?

Does it seem to meet their needs?

What is done about work outside class?

Is the available equipment adequately used?

All those who have arranged with Miss Frazier to visit the Observation School and arranged with her as to dates they will come, are requested to be at All Saints Parish House by 9.45 A.M. on those Sundays. They will be given a cordial welcome by Miss Frazier, the Rector, and the staff of the school. Snyder Avenue is 2100 south of Market Street and may be easily reached by the trolley line operating south on Twelfth Street. Those who may come by automobile will find ample parking space as Snyder Avenue is a wide thoroughfare.

HISTORIC "BISHOP'S FEAST" FEATURES CENTENNIAL YEAR AT NOTED ST. MARY'S HALL

Alumni and friends in the Diocese of Pennsylvania of historic St. Mary's Hall, Burlington, N. J., which is this year commemorating its Centennial Anniversary, will be interested in this year's "Bishop Feast," a traditional festivity that dates back a hundred years to the very beginning of this noted educational institution. It marks the return of the students to the school after the Christmas holidays, and is an occasion when the Bishop of New Jersey entertains the students, faculty and trustees of the school at a Twelfth Night Feast.

The ceremony was held January 14th. It began at 5 o'clock in the afternoon when the students assembled in Holy Innocents Chapel. The Feast was served afterwards in the dining hall. At its conclusion the juniors were dismissed and went to the gymnasium, which was attractively decorated for the occasion, the decorations centering around the new Class Banner, which was displayed for the first time.

When all the guests had gone through the receiving line, consisting of juniors, Bishop Matthews led the grand march with the President of the Senior Class. Another feature of the evening was the Virginia Reel, led by the Bishop and school trustees and their partners.

The ceremony of the "Bishop's Feast" was inaugurated by the Rt. Rev. George Washington Doane, when he founded St. Mary's Hall a century ago for the higher education of girls when women's colleges were a new and doubtful experiment. Bishop and Mrs. Doane always entertained the girls at Riverside, their residence adjoining the school and still standing today. In connection with this year's Centennial Anniversary the school is conducting a movement to raise $100,000.

"Hold fast that thou hast," was the admonition of the great apostle which is so sorely needed in many quarters today. It profits no one to meditate upon his doubts. Growth in the Christian life is built upon the things that one most surely believes.

Bishop White's Association With Church Advancement Society Recalled at 125th Annual Meeting of Organization Here

By The Rev. Dr. N. V. P. Levis

The Annual Meeting this year of the Protestant Episcopal Society for the Advancement of Christianity in Pennsylvania, held in the Church House of the Diocese on the Festival of the Epiphany, January 6th, marked a particular milestone in the history of our venerable Society, for one hundred and twenty-five years have passed since Bishop William White and his distinguished associates started this organization on its long career to advance the cause of Christianity in Pennsylvania.

As the Diocese is preparing to commemorate on February 4th the 150th Anniversary of the Consecration of Bishop White, it seems an appropriate time also, as the Advancement Society is closing its 125th year of continuous service and entering on the next quarter of a century that will lead to its 150th Anniversary, to review some of the work which the Society has been doing.

During the one hundred and twenty-five years of its life, some of the ways and methods of the Advancement Society have necessarily changed, as for instance in the early years a number of Missionaries were sent out and supported from the funds, but at that time there was no general Missionary Work of the Church, organized and supported as our Diocese is today.

In a partial way we are able to continue this work by sharing in the stipends for the Chaplains at State College and Mont Alto Sanatarium, and the General Missionary to the Deaf. However, during the past few years our assistance has been largely given to purchase property, cancel mortgages, repair buildings or meet an emergency. Also, we have been able from time to time to help start new work.

The report of Mr. George Hall, Treasurer of the Advancement Society, for 1936, shows that grants were made by the Society during that period totaling $4500. This total was allocated as follows:

March 13. To the Bishop of Pittsburgh, from the Emergency Fund, for three churches damaged by floods: St. Barnabas, Tarentum; St. George, West End, and St. Mark, Johnstown; each $500.

March 25. Trinity Church, Ambler, for necessary repairs, $500.

May 14. Galilee Mission, Philadelphia, to meet urgent bills, $500.

June 8. St. Faith, Brookline, $500.

June 16. Home for Consumptives, Chestnut Hill, final payment, painting, etc., $300.

September 16. St. James, Kingsessing, final payment for church roof, $300.

October 14. St. Barnabas Mission for colored people, Altoona, $500.

October 28. St. Barthlomew, Wissinoming, repairs to rectory, $150.

November 21. Church of The Atonement, Morton, for new roof on church, $250.

We had before us at the meeting in the Church House on January 6th, the Twenty-fifth Annual Report of the Society. It was the report laid before the Society at its meeting on the Festival of The Epiphany, just one hundred years ago. It had been written by Bishop Henry U. Onderdonk. It is a report of some length, but we feel that several quotations will be proper and helpful today.

The first of the quotations reads:

> "Our Saviour has laid down a sure test by which Christians may be recognized as such. '*By their fruits,*' says he, 'shall ye know them.' And, with regard to the season that is now passing, we may know who are truly thankful for the rich mercies which it commemorates, by the interest felt and taken in the extension of such means to those living in ignorance and sin. Vain are our pretensions to gratitude for the spiritual favors we enjoy—vain our claims to be the disciples of him who came as 'a light to lighten the Gentiles,' if, with feelings of selfishness, we close our ears to the cries of those who, sitting in comparative darkness, are looking to us for 'the light of life'."

Referring to the death of Bishop White, the report continues:

> "Before entering upon the duty assigned us, of reviewing the operations of the past year, and recording the mercies which a gracious Providence continues to shower down upon our Society, we cannot but revert to the severe and distressing bereavement we have sustained, in the departure from his labours on earth to his rest in heaven, of our beloved and venerated President. How much our Society was indebted, both in its first formation and its subsequent usefulness, to the wisdom of his counsels, the influence of his name and character, and the interest with which he cherished and sustained its efforts in the cause of Christ and the Church, there is no one who is not familiar."

The report speaks of the twenty-seven missionaries in the service of the Society, and records that

> "They officiate to about forty organized congregations, and in about as many places where no parishes have yet been regularly formed. The number of services on Sundays had been 1702, and on week days 641. They have baptized 15 adults, and 214 children. The number of communicants is 657, of which 77 have been added within the last year. The number confirmed has been 128. There are 29 Sunday schools reported, in which there are 236 teachers, and 1,500 scholars.
>
> "When it is recollected that the field in which our missionaries are labouring was, a short time since, among the waste places of our diocese, and would, in perhaps every instance, have been at this time without the services of the Church, but for the efforts put forth in their behalf by our Society—it cannot but strike the mind of every observer, that the work in which we have been engaged has not been in vain in the Lord, and that the seed sown has produced, and is producing, a rich and abundant increase."

The statement closes with an appeal which is most timely today:

> "In drawing our report to a close, we would again urge upon the friends of the Church, the claims of our Society to their liberal support. It looks to them for its ability to carry on and extend its benevolent operations. How easily, and at how small a sacrifice, might this ability be imparted. There are, in this state, many thousand Episcopalians. How small a sum from each of these would it require to extend the usefulness of our Society to a degree commensurate with the greatest wants of our diocese. It is true, there are other missions, both foreign and domestic, claiming our patronage and support. But, do not *diocesan* missions particularly demand our attention? There are none to see after the wants of the

Church in this diocese, but those who live within its borders. Let them not be forgetful of their own immediate family. Missionaries are in no part of our country more needed than in many districts within the limits of our own state. Whole counties might be pointed out, where there is not a single Episcopal clergyman. Let it not be said there is no disposition to receive our missionaries. They are gladly received. At no former period has our Church stood higher in the affections of the people than at present. She is looked to as a refuge from the wildness and fanaticism which are abroad in the land, and as offering in her liturgy a safeguard against the encroachments of heresy. Let men qualified for their work go forth as laborers into the field which is spread before them, and their efforts will not be in vain in the Lord. But how shall they go except they be sent? They require means for their support, which they look to us to furnish. Let not these means be withholden, but let every one, according to the measure of his ability, come forward to the work of enabling our trustees to do more than they have ever yet done toward advancing Christianity in Pennsylvania."

It is regrettable that after continuing for one hundred and twenty-five years a Society that has rendered such helpful service should not have much larger and increasing endowments. We commend this need to our Church people, with the earnest hope that generous gifts and legacies will make possible in the future the extension of our work.

CAN ANYONE HELP HERE?

St. Paul's Mission, 2251 West Cumberland, the youngest colored congregation in the Diocese, needs very much a dozen or more vestments for Junior Choir members and Acolytes; also a small brass Cross for the Altar. Dean Stockman reports that the Sunday School is growing and that the congregation is showing great loyalty and devotion. Parishes or individuals who may be in a position to help the Mission obtain any of the needs above mentioned can get in touch with Dean Stockman at the Seamen's Church Institute.

Calvary, West Phila., a Memorial to Bishop White, to Commemorate Anniversary of His Consecration

The congregation of Calvary Church, West Philadelphia, erected 85 years ago in the old Northern Liberties district of the city as a memorial to Bishop White, and subsequently moved stone by stone to its present site, will commemorate the 150th Anniversary of the Consecration of the First Bishop of Pennsylvania in a Service of Solemn Evensong and Procession on Wednesday night, February 3rd.

This commemoration will be in addition to the larger Commomemoration to take place on Thursday, February 4th, under the auspices of the Special Committee of the Diocesan Convention and in which the Diocese of New York and Delaware will unite with Pennsylvania to commemorate the Consecration of both Bishop White and Bishop Prevoost. Details of this larger commemeration appear in a separate article in this issue of THE CHURCH NEWS.

Bishop Taitt has accepted the invitation of the Rector of Calvary, the Rev. John Quincy Martin, to officiate at the commemoration by the congregation of Calvary, and the Rev. W. Roulston McKean, of Old Christ Church, from which Calvary Church had its origin, will be the preacher.

Calvary Church was erected as a memorial to Bishop White by those who knew and loved the First Bishop of Pennsylvania. The movement to erect a monument to him was launched by the "Ladies Missionary Association of Christ Church," and the old Northern Liberties district was chosen as the field to establish a church in the Bishop's memory. In July, 1846, Bishop Alonzo Potter appointed the Rev. Joseph H. Smith, Jr., as a missionary to labor for the Ladies' Association of Christ Church. Bishop Potter at that time said it was to be a church "monumental in its characteristics; to perpetuate the good example of William White, the first Bishop of this Diocese, and to express thankfulness for the same."

The work began in a sail loft at Front and Noble Streets, where the first service was held August 9th, 1846. Later a lot was purchased a short distance away at the southwest corner of Front and Margaretta Streets, now Callowhill. On April 4th, 1851, the anniversary of the 103rd birthday of Bishop White, the corner stone of the Memorial Church was laid. On that occasion Bishop Potter referred to Bishop White as "the most eminent native citizen, perhaps, that Philadelphia has produced."

The Consecration of the Memorial Church was an unusual and impressive ceremony. It was in October 1856. The General Convention was holding its Triennial Meeting in Philadelphia, and the entire House of Bishops attended the Consecration ceremonies in a body.

The parish flourished, but with the passage of years the residential character of the neighborhood was wholly displaced. It became what it is today, a region of railroad yards and terminals and wholesale commission houses. It was decided to re-locate and the site in West Philadelphia was chosen. In 1882 the removal began. It was carried through with extreme care and patience. Each stone was carefully removed, numbered, and taken to West Philadelphia and replaced exactly as it had been at the old site.

Besides being an imposing Memorial to Mishop White the church also enjoys the distinction of being one of the pioneer "Free Churches." It was designated as a "Free Church" at its Consecration and there has been no pew rents in all its history. The circumstance of it being designated as a "Free Church" was commented upon editorially in all the Church papers of that day as being a revolutionary departure. Calvary also enjoyes the distinction of having the second oldest Boys' Choir in the Diocese. St. John's Free Church was started by both the clerical and lay efforts of Calvary people in 1862. All Souls Church for the Deaf, the present Rector points out, had its inception in Calvary Church, and for years was a constituent part of the parish with deaf mute representatives on the Vestry.

In its present location Calvary has been affected by removal of many of its parishioners and by neighborhood changes generally. The Rector expresses the hope that at this time, when the prayers of many are being offered in thanksgiving for Bishop White and his works, there will be many led to help in the perpetuation of his memory by Calvary in gifts to the Endowment Fund of the parish. All gifts, large and small, the Rector asks, be made payable to "Calvary Church, Northern Liberties" and designated for "The Bishop White Monument Endowment." All will be gratefully received and acknowledged.

(*Continued from Page 171*)

distribution of the cards. Individual Brotherhood men still carry the bundle in their pockets and distribute them; but the bulk of the distribution is done just before Lent in bundles of 500 to 1,000 or more left in the great office buildings in the hands of some Brotherhood man there, who sees to their distribution in the offices, and the rest are distributed at the theatre doors."

St. Andrew's, Yardley, Marks Centennial Year of Consecration

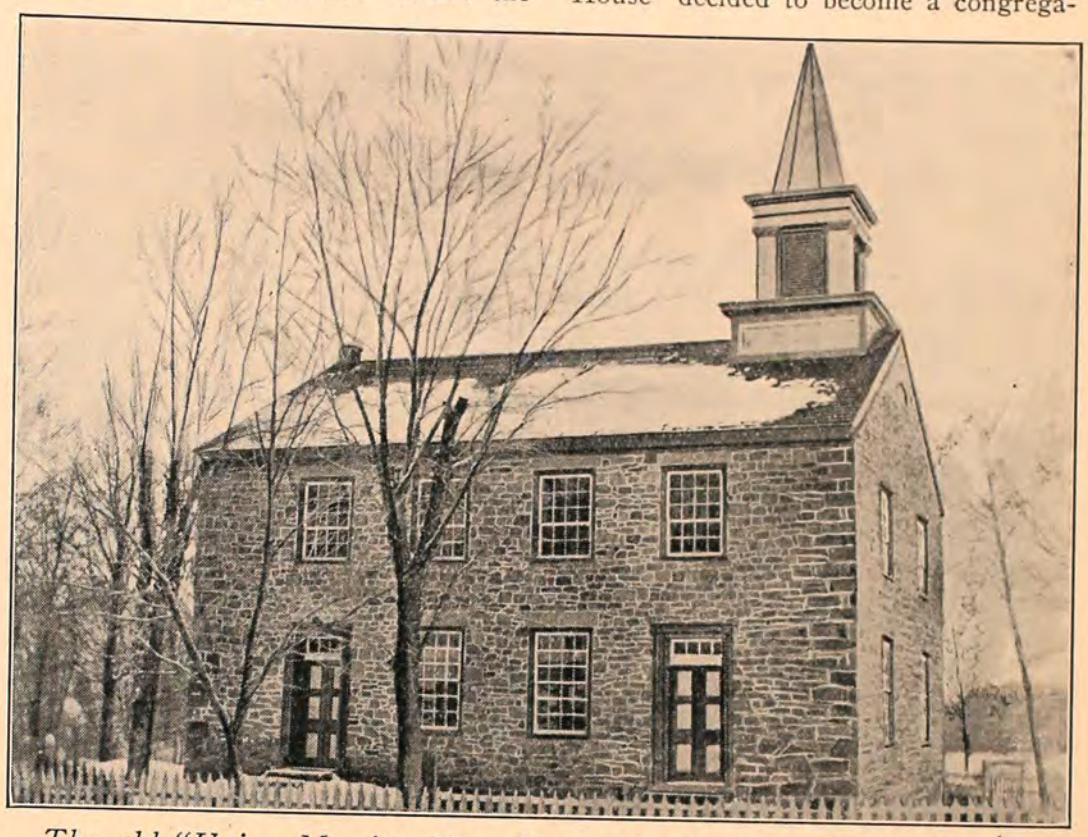
St. Andrew's Church, Yardley, Bucks County, is commemorating this year the Centennial Anniversary of its Consecration, and the Rector, the Rev. Walter C. Pugh, announces that a number of special events will be held during the year in connection with the anniversary. Plans have been completed for a presentation of the old morality play, "Everyman," on Wednesday, Thursday and Friday nights, February 3rd, 4th and 5th as the first event.

The Rev. Walter C. Pugh, Rector of the Parish, announces that on June 27th the Bishop will visit the parish, and that about that date will be grouped various services and social meetings to which former Rectors and, as far as is possible, everyone else who has had any connection with the parish will be invited.

In this connection records of communicants and Sunday School children of St. Andrew's show an impressive roll of those who worshipped there and are now scattered across the nation from, at least, Providence, R. I., to California, carrying with them something of the life and vigor of the Church which they acquired in this small country parish of the Diocese of Pennsylvania.

St. Andrew's has never been very large numerically, but the measure of strength and devotion it has contributed to the Church through those who have been added to parishes throughout the nation would be difficult to measure. In the fall of the year the Rector is planning for a Preaching Mission.

In actual years St. Andrew's extends beyond the century mark, in that it was accepted into Union with the Convention in 1835. Earlier than this, or about 1827, while Bishop White was still active and Bishop Onderdonk was preparing to be Consecrated as Bishop White's Coadjutor, a congregation was gathered in the little town of Yardleyville, as it was then known. It was in a "Union Meeting House" where the people were ministered to by itinerant missionaries of various communions. In 1827 a church building was erected. An etching of this original building made from an old print accompanies this article, though the bell tower which shows in the etching was not then part of the building.



The old "Union Meeting House" out of which developed the first congregation of St. Andrew's, Yardley.

Our own Clergy were among those who ministered to the worshippers in the old "Union Meeting House," and it would seem their ministry and the services of our Church met with general approval, for the records show that the congregation of the "Union Meeting House" decided to become a congregation of the Episcopal Church. So it was that in 1835 the Diocesan Convention was petitioned to receive them into Union as a parish and the petition was granted.

The work was placed in the hands of the Rev. G. W. Ridgley, Rector of historic Old St. James' Church at Bristol. It was necessary to make a number of changes in the interior of the building to fit it for services of the Church. In 1836 Bishop Onderdonk reported as follows:

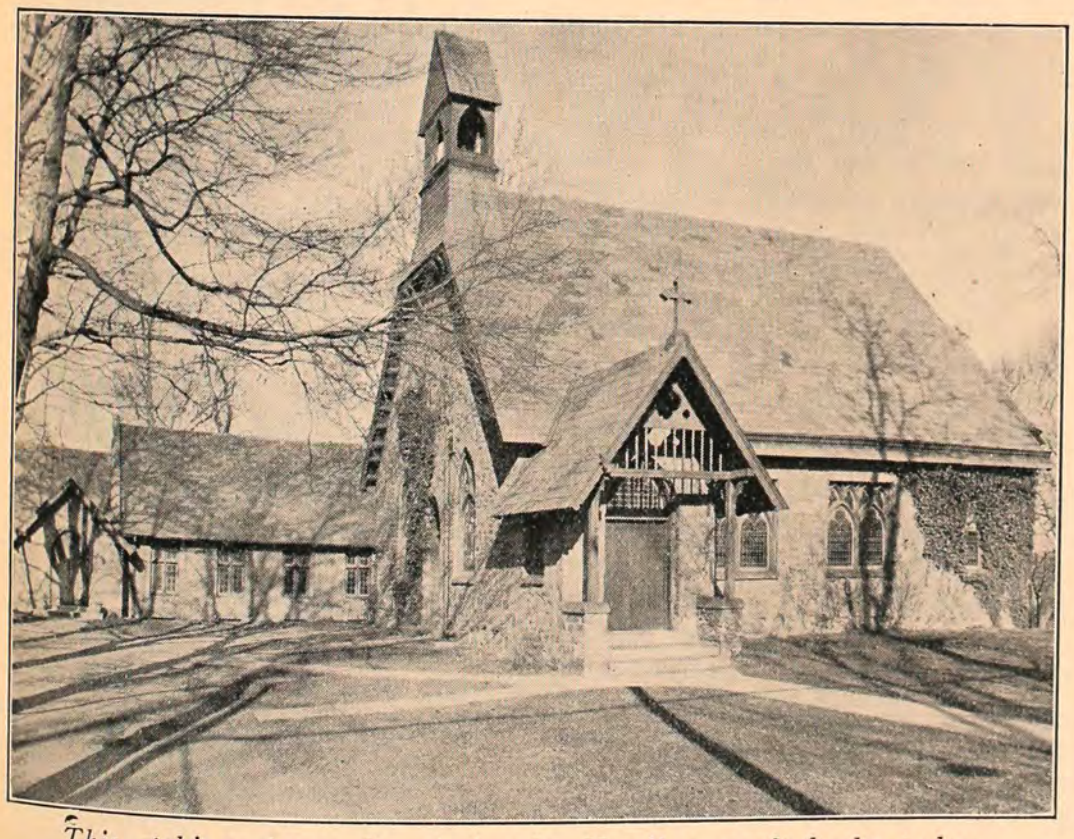
"St. Andrew's Church, Yardleyville, is nearly complete like that at Newtown; it is in the midst of a population who were ignorant of our Church till it was exhibited to them, and many of them taughet to love it by the zealous Rector of the two parishes."

The Rev. Mr. Ridgley wrote of his work in Yardley and Newtown:

"Located in a neighborhood where the Church was until lately unknown (so that when his ministration commenced there, he could not find one Episcopalian to aid in making the responses) he had been chiefly employed in laying the foundations, upon which a superstructure of future usefulness may be erected."

In 1837 the Rev. George Kirke succeeded Mr. Ridgley and Bishop Onderdonk reported that on the Second of

(*Continued on Page 184*)



This etching shows St. Andrew's, Yardley, as it looks today.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

An Open Letter on the Work and Aims of Colored Committee

An open letter to Mrs. Moseley Hopkins, whose charming personality has brightened our many interesting conversations on racial relations, and who has asked me for an article on the purposes and problems of the Colored Committee as it meets the vital questions of the present day.

My dear Dorothy:

I have been extremely busy with many things, chief among them is a habit lately acquired and which if not curbed may turn into a vice, of going out to Parish Auxiliaries and talking on the subject of Negro-Americans. Even in places where a Foreign Missionary is urgently sought I find myself pinch-hitting. Shamelessly I walk into the speakers place when the women's hearts are set on someone from our most far-flung mission station, someone who has "Done Things," someone who has lived among these romantic, colorful people half across the world. All Church audiences seem to desire, and I'm sure rightly, someone who has only very recently stepped down the gang plank of a lately arrived freighter, filled with burning enthusiasm for their causes and with stories to tell that will wring one's heart.

There really aren't enough of these inspiring speakers to go around and so I can beg for consideration of a slightly different missionary story. One that often goes unnoticed because of its old familiarity, one that is vitally important to all of us because of its nearness and the inevitable way we are bound up with it. So I try to present this picture of the work the Colored Committee of the Diocese of Pennsylvania is trying to do.

It is a program and a field of endeavor that anyone may subscribe to and follow. It is not perhaps as broad and all inclusive as the Church's policies at large, nor is it hampered by the narrowness of some of our so-called patriotic societies. In the few years that I have been working for, and studying the plans of the American Church Institute for Negroes I have interpreted them to be as nearly unbiased as an organization can be. Carefully maintaining an open mind and always remembering the varied types of people that it helps and those who also contribute to its support, it has weathered many racial squabbles that flare up and subside all around it.

The fine type of men and women of both races are endeavoring to educate by demonstration and by study what it will mean to the whole country when everyone in America has an equal opportunity, and limits are only set by one's own capabilities. For a Conservative like myself the definition of Socialism that I can subscribe to is—that state where each contributes according to his ability and each receives according to his worth.

That obviously does not mean that the goods of this world, the brains, health, ambition and general aptitudes shall be equally distributed. We know that it is impossible for any of us of any color to attain exactly the same footing as every other person. What we must see that the Negro has is, for instance, a fair trial by those courts that have given him the same legal status as the white man; that he be not the first fired and the last re-hired in a depression. He should have the amount of schooling that a child of another race of the same average intelligence has, so that he is fitted to deal with the complexities of our modern life.

Lacking the background that the white child has always been able to claim as his right, how can it be expected that in every emergency the Negro will be able to choose the wise and right course. The Institute schools have demonstrated to an amazing degree what pleasant Christian surroundings will do for the adolescent. There are never enough graduates to fill the positions offered to our Institute alumni. The people in the country-side adjoining our schools testify to the new spirit that pervades the neighborhood.

While the nine Institute Schools touch over 10,000 students for long or brief periods and enroll 4,000 a year, the numbers of people influenced is greatly increased for they go back into the homes, hospitals, clinics and schools of their own race and carry to their people the hopeful story of an awakened awareness on the part of the thinking white man and the realization of the earnest desire on his part to try to understand the black man's problems and the way to be of help.

As Mr. Moton, head of Tuskegee Institute, tells us, we know our Negro neighbors so slightly in comparison to all they know of us. Living as so many of them have in their capacities of household servants, every closet and bureau drawer in their employers' houses are known to them. Telephone messages are taken and confidences received. All the white man's friends and ways of life are automatically known to the Negro living in the house, and we know so little of them in return.

The Church is asking us to read and find out, to open our eyes and judge conditions in the light of the amazing progress that has been made by the race in the last 50 years. What other group anywhere has done as much. This people that bends but does not break, that offers the white man the sincerest flattery in the quality of his imitativeness and who laughs and sings to cover the multitude of disappointments. This race cannot be ignored. It is living and multiplying, in many instances, under conditions that would mow down a less hardy breed. It is contributing to the glory of our country in wide and varied fields, in sport, in art, in medicine, in literature and research. I recommend highly Booker T. Washington's "Up from Slavery" for a fair picture of the Negro's situation.

Can we ignore the state of mind that the white man's treatment of his black brother has provoked, as sung by Countee Cullen in his exquisite sonnet, "Yet Do I Marvel."

I doubt not God is good, well meaning, kind,
And did He stoop to quibble could tell why
The little buried mole continues blind,
Why flesh that mirrors Him must some day die,
Make plain the reason tortured Tantalus
Is baited by the fickle fruit, declare
If merely brute caprice dooms Sisyphus
To struggle up a never-ending stair.
Inscrutable His ways are, and immune
To petty catechism by a mind too strewn
With petty cares to slightly understand
What awful brain compels His awful hand.
Yet do I marvel at this curious thing:
To make a poet black, and bid him sing!

Let us pledge ourselves to try and hold the vision that the directors of the Institute Schools have shown us and add our small contribution to help further these splendid aims.

Sincerely,
KATHARINE DALE GENUNG,
Chairman.

We must trust God for everything, or we really cannot trust Him for anything.

The American Church Institute for Negroes

By The Rev. Dr. Robert W. Patton

The American Church Institute for Negroes is not a private corporation, but is an auxiliary of the National Council. It is charged with the maintenance and supervision of such schools for Negroes in the Southern States under the auspices of the Episcopal Church as in the judgment of the Institute are best adapted by location and other considerations to minister most effectively in Christ's name to a needy people. The Institute does not exist for itself. It lives and labors solely in the interest of the nine Institutions known as Institute Schools, with their many activities, all dedicated to the enlightenment in Christ's name and spirit of Negro youth especially, but of adults as well. Annually enrolled in the nine schools, including the Divinity School and the College, are more than 4,000 Negro young people, in addition to from 9,000 to 10,000 adults who for brief periods of from one day to several weeks receive instruction and guidance in useful and happy ways of living, how to make good homes, how to make a living, and how to live successfully in the sight of God. There is no better investment than in the improvement of human life, especially of those who are in need of a helping hand.

As one journeys Southward from Washington, the first of the Institute Schools encountered is the Bishop Payne Divinity School, at Petersburg, Virginia, named after the first Bishop of the Church to Africa. This is the only school of the Episcopal Church devoted exclusively to the education of Negro young men for the sacred ministry. Nearly two-thirds of all our Negro clergy were educated at the Bishop Payne Divinity School. A few years ago, the Board of Trustees of the School and of the Institute decided to move the institution to the grounds of St. Augustine's College at Raleigh, N. C., but the depression arrested the effort to secure the necessary funds and the school is still rendering its indispensable service on the old site in Petersburg where it was founded in 1867.

The limits of this article make it impossible to make any adequate mention of all of the nine educational institutions under the general supervision of the Institute. The work of education is of three types. In addition to the work of preparing Negro candidates for the Priesthood of the Church, above referred to, we have St. Augustine's College at Raleigh, N. C., the only full four-year college for Negroes under the authority of the Episcopal Church, founded in 1867 as a primary and industrial school for Negro youth, but developed in more recent years to be our only college. At St. Augustine's also is the Bishop Tuttle School for the training of Negro young women and men in social service, and St. Agnes Training School for Nurses which for many years, despite its lack of adequate facilities, has been one of the most important schools as well as hospitals for Negroes in the South.

All of the other seven Schools in the Institute system are institutions for the training of Negro youth in the trades, in industry, in handicraft, and in many useful arts, in addition to the Normal school work in which from 150 to 200 Negro youth of both sexes are prepared as teachers for the public schools of the country, for many of our teachers hold positions in the North and West as well as in the South. While all of our nine schools are located in the Southern States, many of the student body come from other sections of the country, and after graduation return to their homes. The Institute system of schools is therefore not Southern, but national in its service.

Our seven normal and industrial schools are as follows: St. Paul School, Lawrenceville, Va., founded many years ago by the Rev. James S. Russell, D.D., who was born a slave and which during a period of ten years past has enrolled a larger number of students on the average than any other school of the Episcopal Church, either in the United States or anywhere else; Voorhees School, Denmark, S. C., with an average annual enrollment of between seven and eight hundred students; The Fort Valley School, Fort Valley, Ga., which next to St. Paul, over a period of the last ten years, has enrolled the largest number of students of any other educational institution under the authority of the Church. Last year nearly 1,200 students, including the summer school, were enrolled at Fort Valley. Moving farther South, we have four smaller schools—St. Mark's, Birmingham, Ala.; Gailor Industrial School, Mason, Tenn.; Okolona School, Okolona, Miss., and last of all, the smallest of our schools, Gaudet Normal and Industrial School, New Orleans, La. The budget for the maintenance of these nine institutions, the total annual cost of which is about $450,000.00, is provided by an appropriation of nearly one-third of the amount by the National Council. Our students contribute in tuition fees and other charges about one-third of the cost and for the remaining one-third we are dependent upon the generosity of the friends of the work. It is gratifying to report that in proportion to Church population, our Church people in the South contribute more than Churchmen in any other section.

Negro pupils in one of the Institute Schools digging sweet potatoes; 90 bushels in this crop.

The depression has been devastating to the work of the Institute Schools and despite every economy possible, including tragic reduction in the salaries of inadequately paid teachers, the schools are suffering severely for the funds necessary to support them on an efficient basis. We appeal earnestly to everyone who reads this article and who believes that the good and useful life is more worth while than anything else in this world to be as generous as possible in helping us to maintain our schools at a time when they are desperately in need.

There is a physical reason, a human cause, for whatever comes. A mistake, a failure, a slip, some violation of the laws of health or safety has brought about this thing; but there is an overruling providence which takes that thing and makes it work out for blessing and good for God's child.

The Church School by Mail in Nevada

By Charlotte E. Brown
Retired United Thank Offering Worker

"I was so surprised," said a Churchwoman in Pennsylvania, "when I read in the paper a notice of a missionary from Nevada addressing the Woman's Auxiliary; I did not know they needed missionaries in Nevada!"

How about it? Listen:

"Never lived where there was a church," replied a mother of two fine boys (10 and 12 years), when approached about having them enrolled in the Church School by Mail in Nevada, and asked to what Church she belonged. Did she want her children brought up in the same way? No, she did not, but did not how or where to do anything about it.

Never lived where there was a church! That has been ringing in my ears ever since. As I have the privilege of worshipping in one after another of our beautiful churches, in Cathedrals with some six to eight beautiful chapels under the same roof, and I realize that fifty percent of the people to whom I was ministering had never seen the outside, much less the inside of a church, and we were trying to teach them the beauty of holiness in dance halls, school houses, lodge rooms, and any place we could find, the challenge of that statement rings louder and louder. I cannot but ask, how long will the Church leave our great rural areas where it is *possible* for a woman forty years of age to be able to say that?

I once said to a group of women in one of the little missions in the west, 'If you women would only put the same interest in your Church activities you do in your lodge work—THINK what could be accomplished!" The truth of the answer which came back to me, "Don't forget that these fraternal orders came into our drab, isolated lives and gave us something worthwhile to think about and do, when the Church had forgotten that we existed," left me dumb and without any defense.

Now, just what is this Church School by Mail in Nevada bringing into the lives of the people living on ranch and farm, in mining camps, and all the remote parts of the state? Some living sixty-five miles from the nearest postoffice, in homes where the children live too far from any church for them to have any religious contacts, and in some instances too far away to go to public school, the mother teaching them at home.

First a word about these noble, isolated women—mothers in the home and the teachers in these rural schools. Wives and mothers enduring all kinds of isolation and crude living conditions —many of them ex-school teachers, some having gone out there to teach and married mining men and ranchers. Very frequently you find college women, and husbands college graduates, mining engineers, experimental ranchers, etc. These parents want their children brought up just as well as you city mothers do, and they are so appreciative of the religious training this School by Mail provides.

This home, 55 miles from the nearest town, does not get mail in winter more often than 4 to 6 weeks apart.

It is bringing into the homes of over ninety families, in which are some two hundred children, regular religious training. The best graded lessons that the Church provides are sent to them regularly every two weeks; Bible and Prayer Books when requested: Christmas, Easter, birthday cards and valentines to every child; "The Desert Churchman" to every family; special letters for Christmas, Easter and with their Mite Boxes, and personal, individual letters un-ending. "Forward" booklets, and books to read (both religious and secular) from our small library.

At first this School had to be carried on entirely by mail, and if you could but read some of the letters received from children and mothers you would realize what this contact by mail means to them. The last three years it has been possible to make two trips a year around the state, visiting these isolated homes. Of the ninety-three families enrolled in 1936, eighty-six have been personally contacted and children and "teacher" looked into each other's eyes and felt the closer bond of the personal touch. My last trip around the state was one of twenty-five hundred miles.

Children's clothes hanging on the line, and the little rural school house are our "recruiting" signals. The school board of Nevada will provide a school house and teacher wherever there are five children of school age, even if all are in one family, and many are the tiny little school houses right on the ranch or in the mining camp.

Fancy telling to a group of nine children in one of these little school houses the story of Christ feeding the five thousand—or "The little boy who gave his lunch to Jesus," and have the teacher tell you, "That is a new name to these children. I doubt if any of them have ever heard it before." Then you enroll all nine children, and have some of them respond so eagerly to the lessons sent to them and be on the "honor roll" at the end of the year—yes, and even the teacher asking for books to read on "The Church."

Let us not forget that many of these children in these little rural schools are the future pupils in our universities—and what, if they come to that age and never heard that Name before!"

On these trips around this big state, one can travel sixty to seventy-five miles without seeing any sign of habitation —possibly meet a car or two, but more often without so much as a jack rabbit crosses your path. The great silences

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Church Training School at Anniversary of Dedication of House Gives Reception to Members of Woman's Auxiliary

Epiphany was celebrated at the Church Training School, 708 Spruce St., Philadelphia, by a reception for the members of the Woman's Auxiliary of the Diocese, the occasion being the forty-sixth anniversary of the dedication of the house.

The Board of Managers who acted as hostesses on that afternoon included Miss Julia U. Sinkler, president; Miss Ellen Morris, vice-president; Mrs. Howard W. Page, secretary; Mrs. Robert F. Jefferys, treasurer; Deaconess Jean W. Colesberry, Mrs. George C. Davies, Miss Elizabeth Frazier; Mrs. John E. Hill, Mrs. Theodore F. Jenkins, Mrs. Francis R. Packard, Mrs. Malcolm E. Peabody, Mrs. George R. Woodward. Among the honorary members of the Board are Miss Grace Lindley, executive secretary of the Woman's Auxiliary to the National Council; Mrs. Samuel F. Houston, and Mrs. Effingham B. Perot, who, though in her ninety-third year, is still deeply interested in the school. Mrs. Perot was one of a group who, in August, 1890, was appointed by Bishop Ozi W. Whitaker as the first Board of Managers.

Chairman of that original board, and affectionately known to the school as its foundress, was Miss Mary Coles, in whose memory the Woman's Auxiliary of the Diocese of Pennsylvania gave the Chapel recently dedicated at S. Luke's Hospital, Tokyo.

In the fall of 1890, Bishop Whitaker approved the purchase of the property at 708 Spruce Street, still occupied by the school, and secured to take charge of the house Miss Caroline H. Sanford (later Deaconess Sanford), who had served under him as headmistress of a girls' school while he was Bishop of Nevada. On Epiphany, 1891, the building was formally dedicated as a training center for women desiring to undertake Church work.

Following Deaconess Sanford as head of the school, in 1912, came Deaconess Clara Carter, who had done heroic work as a missionary deaconess and nurse at the remote Alaskan mission station at Saint John's-in-the-Wilderness. When Deaconess Carter retired in 1928, Deaconess Gertrude Stewart from Hankow, China, took charge and devoted all of a prolonged furlough to the management of the school. When Bishop Roots insisted upon her return to China, Miss Ethel M. Springer was called to be dean of the school. Dean Springer came from the field of social service, having been associated for sixteen years with Federal work for children.

During the first year of the school, fifteen women were enrolled as students. Since that time the number has reached 479. Over 200 of these women have gone to mission stations, many to China, Japan, Africa and Alaska. The school has always welcomed women who offered for mission service, and in instances in which the urgency was too great to allow them the full two years' course, the school has given intensive training for such period as they could be at the school.

Some of the notable missionaries who

Miss Mary Coles, Founder of the Church Training and Deaconess House.

have studied at the house are Deaconess Kate Shaw, of the Philippines; Miss Clara Neely, now retired from work in Japan; Miss Alice Gregg, a Director of Religious Education in China; Miss Ellen Hicks, Superintendent of Nurses, Saint Luke's Hospital, Puerto Rico; Miss Christine Nuno, Director of Public Health Nursing, Saint Luke's Hospital, Tokyo; Miss Emily Seaman, who died after more than twenty years of service in West Africa, and Miss Mary Wood McKenzie, who has also served since 1921 in the Liberian missions.

Of those who have graduated and received the full diploma, approximately one-third have become Deaconesses. The Deaconess is set apart to her work by a special Service of Blessing, or Ordination. She takes no vows but is expected to be willing and ready to devote her entire life to the work to which she believes that she has been called. These women have always been so self-sacrificing in their acceptance of difficult posts and of little pay, that today, as many of them are reaching an age at which active service is impossible, there are some who are actually in need. On their own initiative they have started "Retiring Funds" which yield a small sum but which at present are entirely inadequate to meet the need.

With the years have come certain changes in the emphases in Church work, and accordingly, it has been necessary to enrich and increase the training. As more and more of the general population have the advantage of higher education, it becomes necessary to raise academic standards in Church training. As demands for specialists have increased, the school has been increasingly cordial to professionally trained women who are equipped as teachers, nurses, or social workers. These women can make a magnificent contribution to the Church. Credit for their previous education is allowed them by the Church Training School, and in their Church training stress is placed on those phases of the Church's history and teaching which may be needed to supplement the subjects which they have already studied.

The regular course covers two years, including thirty weeks each year at the school, during which the time is about equally divided between religious and practical subjects, and ten weeks each summer of field work usually in residence in a hospital or other institution. The lectures are open to non-residents and are frequently attended by women whose homes are in Philadelphia or vicinity.

The instructors are appointed by the Bishop and include a number of the prominent clergy of the Diocese. The Warden, the Venerable James F. Bullitt, is also instructor in Church History. The Chaplain, the Rev. B. Janney Rudderow, provides a weekly celebration of the Holy Communion in addition to conducting the service on holy days. Other members of the Faculty are:

The Rev. F. E. Seymour, Mrs. John E. Hill, William H. Jefferys, M.D., Orville C. King, M. D., Jane Newell, Ph.D., the Rev. Henry S. Paynter, the Rev. William M. Sharp, the Rev. John R. Shryock, Ph.D., Ethel M. Springer, M.A., the Rev. Francis C. Steinmetz, S.T.D., the Rev. Howard M. Stuckert, Ph.D., the Rev. Howard R. Weir, the Rev. Stanley V. Wilcox, the Rev. Hugh L. Willson, Miss Mary Simms, Miss Elizabeth P. Frazier, Miss Elizabeth Mockridge, Mrs. Kate Tilge War and Mrs. Philip Dashiel.

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July he "Consecrated Grace Church, Hulmeville, and St. Andrew's Church, Yardleyvile. Both are neat and commodious edifices and the latter of considerable magnitude and very substantial."

In 1838 Mr. Kirke reported to the Convention that as yet there had been no Baptisms in either Yardley or Hulmeville, and that the Lord's Supper was administered for the first time in each church in the Autumn of 1837, there being three communicants at Hulmeville, and other communicants coming from churches in the vicinity. At Yardley 'the Sunday School is conducted on the principles of the Episcopal Sunday School Union. Teachers 8, scholars 60."

In 1843 the Reverend Christian Wiltberger became Rector. He reports that the congregation is made up of 16 families—adults 60, children 30. And in 1845 a building was erected on the church lot to be used as a Sunday School and Lecture Room.

By 1889 a conviction had grown up that the old building should be replaced by one of more dignified appearance. The Parish Register records: "The last service in this Church (a celebration of the Holy Eucharist) was held on September 1, 1889 to hear sentence of De-Consecration, which was pronounced by the Rector, the Rev. Dr. Osborne."

The walls of the old building were then torn down to the foundations and the new Church erected thereon. On June 17th, 1890, Bishop Whitaker consecrated the new building, assisted by the Rev. S. F. Hotchkin, the Rev. J. DeWolf Perry, the Rev. Robert E. Dennison and other clergy of the Diocese.

The small, frame Sunday School building was, however, still in use and so continued until 1912 when money was collected for its replacement and the present parish house, which appears in the picture behind the church, was erected as a memorial to Grace L. Harper.

At present the buildings include the church and parish house, each of stone, and a frame rectory on the same lot of ground. Adjoining the church on the west is a grave yard, now almost filled, the stones bearing the names of many of those who have worked and worshipped in the old church and the new.

LETTER OF APPRECIATION FROM PHILA. GEN. HOSPITAL

In several letters sent to Mrs. Frederick S. Fox, Chairman of the Philadelphia General Hospital Unit of the Elizabeth Price Martin League for Service, Miss Loretta M. Johnson, Director of Nursing at the city's extensive hospital in West Philadelphia, expresses her appreciation to the members of the League for great service to the patients.

"We are deeply grateful," Miss Johnson writes, "for the genuine interest which is evidenced by the League throughout the entire year. It is hard for me to express my appreciation to you and to your group for your assistance in making Christmas a happy day for our patients. We wish to thank you, not only for these gifts, but for selecting our most difficult wards.

"I especially want to thank you for coming to our rescue in providing the dotted swiss for the bassinets on Maternity. Another organization had promised to supply this but found it could not do so, and we, therefore, doubly appreciate your stepping in at the last minute and buying it for us. It is indeed a pleasure to have such a group as the Elizabeth Price Martin League to call upon in such an emergency and I want to express my personal gratitude for your unswerving interest in the hospital."

GIRLS' FRIENDLY PLANS TO HOLD CONFERENCES DURING PRESENT MONTH

The mid-winter Diocesan program of the Girls' Friendly Society begins with a Luncheon Conference for married members and their friends on Wednesday, February 3rd, at Holy Trinity Parish House. The hour scheduled is half past twelve.

This Conference is being given in co-operation with the Women's Division of the Forward Movement, and is a part of the G. F. S. study based on "Religion in the Home." Rev. Howard M. Stuckert, Ph.D., will be the Speaker, taking as his topic "Holy Matrimony." Deaconess A. Grace Cox, of St. Simeon's Parish, will lead the discussion which is to follow. Mrs. Lewis Sasse, II, Chairman of Worship, will preside. All married members of the Society and their friends are urged to attend. Reservations for the luncheon, at fifty cents each, may be sent to Mrs. J. Herman Hoffman, 4413 N. Franklin Street (Tel. Mich. 7267).

The next event on the calendar will be sponsored by the Missions' Committee, Miss Elizabeth W. Beatty, Chairman. The subject for Mission Study this year being the "Negro in America," an afternoon Conference will be held on Saturday, February 27th, at 3 P. M., in the Parish House of St. Simon the Cyrenian, 22nd and Reed Streets, the G. F. S. Branch in that Parish acting as Hostess. Mrs. Crystal Bird Fauset, well-known Philadelphia leader in Negro life, will speak on "Changing Race Attitudes With Young People." Members of St. Simeon's Branch and their friends promise to add to the interest of the occasion with a Musical Program, and Tea will be served at 4 o'clock. Again, a cordial invitation is extended to all who may be interested to share in this G. F. S. event.

The Diocesan Choir of the G. F. S., after a short holiday interval of rest, is again meeting on Wednesday evenings at St. James's Parish House, 22nd and Walnut Streets. Many new members have joined the group and preparations are under way for an Operetta to be given at the New Century Club late in April.

The newest branch in the Diocesan family is that at St. John's Mission, West Oak Lane, which has been recently organized, with Mrs. Isabelle Ducott as Branch President.

The Branch of St. Barnabas, Kensington, inactive for several years, is now reorganized under the leadership of Miss Anna Betson, and gives promise of being a valuable acquisition to the work in that Parish.

Two Branches observed interesting Anniversaries during January, St. David's, Manayunk, their twenty-second, while Old St. Paul's Branch celebrated the completion of forty-one years of active life and fine service. Congratulations are extended to both groups.

EPISCOPAL CHURCH DAY TO OPEN EDUCATIONAL WEEK FOR BLIND, MARCH 8

The Tenth Educational Week for the Blind, which has steadily advanced as an outstanding event in Philadelphia in which all religious communions unite, and in which the Episcopal Church has increasingly shared, will be held this year through the week beginning Monday, March 8th. As heretofore, it will be held in the auditorium of Gimbel's Store.

As in former years, the opening day, Monday is cared for by the Episcopal Church, the Society of Friends and the Ethical Culture Society. The Bishop has again named Mrs. Frederick S. Fox, 6347 Sherwood Road, Overbrook, Philadelphia, as Chairman of the Episcopal group. Each succeeding year Episcopal Church people, and especially the women, have given splendid co-operation and have helped to make each Educational Week more successful than the preceding one.

Mrs. Fox urges that this year all of our parishes and our people again do their part in maintaining the observance of Episcopal Church Day. For the luncheon, which will be served each day at a nominal price, donations of food, cakes, etc., are asked. Get in touch with the Chairman of the Woman's Aid of your Convocation. Money donations and checks may be sent direct to the General Chairman, Mrs. Fox.

AUXILIARIES OF COLORED CHURCHES TO HOLD STUDY CLASS ON NEGRO IN LENT

Representatives of all branches of the Woman's Auxiliary among our Colored Churches in the Diocese at a recent meeting in Phillips Brooks Chapel of the Church of The Holy Trinity arranged to conduct a Joint Mission Study Class on "The Negro in Africa and America," on Thursday nights, beginning February 4th and continuing to and including April 1st, with the exception of Holy Week.

At the request of the branches two of our own Colored Clergy have consented to conduct the Study Class. They are the Rev. Dr. Edgar C. Young, of Phillips Brooks Chapel, and the Rev. Dr. Robert W. Bagnall, of St. Thomas's Church. The session of the Study Class will begin at 8.15 P. M. each Thursday night.

The program for the full course follows:

February 4: Parish House, St. Simon the Cyrenian, "Who and What Is the Negro? His Coming to America," Dr. Bagnall.

February 11, Auditorium Church of the Beloved Disciple, "The African Background of the Negro."

"(a) Early Negro Churchmen," Dr. Young.

"(b) Civilization—Ethiopian, Egyptian and Sudanese," Dr. Bagnall.

February 18: Auditorium St. Thomas's Church, "The African Background (continued)."

"(a) Congo and Bantu Civilizations," Dr. Bagnall.

"(b) African Notables of Later Days," Dr. Young.

February 25: Auditorium St. Mary's Chapel, "Negro Culture in Africa," Dr. Bagnall; "African Institutions of Note," Dr. Young.

March 4: St. Barnabas's Parish House, "Gifts of Negro to American Civilization; His Religious Contribution," Dr. Young.

March 11: Auditorium Phillips Brooks Chapel, "The Negro in Literature, Art and the Professions," Dr. Bagnall; "Educational Institutions, Including Church Institute Schools," Dr. Young.

March 18: St. Augustine's Parish House, "The Negro in Industry, His Struggles, Victories, etc.," Drs. Bagnall and Young.

April 1: Parish House Church of the Crucifixion, "The Negro Outlook for the Future."

"(a) In the Nation," Dr. Bagnall.

"(b) In the Church," Dr. Young.

Members of all churches in the Diocese and their friends are invited to attend the Study sessions.

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(*Continued from Page 182*)

are impossible to describe; you have to *feel* it for yourself—but you are not lonely; God seems so near in the majesty of His handiwork all about you. The snow-capped mountains in the distance, the soft colors in the desert, and the blue—blue of the sky all seem to be singing, "We praise Thee, O God . . . All the earth doth worship Thee." You see this trail, and that one, winding off the main highways, up one canyon after another, at the end of which you are almost sure to find a family—and usually children, and you find yourself repeating, "O Zion haste, Thy mission high fulfilling, To tell to *all* the world that God is Light: That He made all nations is not willing *one soul* should perish, lost in shades of night."

How we long to follow *all* those trails, but so few are those to whom we can go! Why? Does the Church care whether wo do or not?

Deaconess Lydia Ramsay, Battle Mountain, Nevada, is now in charge of the Church School by Mail, should any readers be interested to know more of this work.

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Confirmation Appointments for the Month of February

Feb. 2—Purification B. V. M. (Tuesday).
Evg.—Phila., St. Mary's Chapel, Bishop Fiske.

Feb. 3—Wednesday.
Evg.—Phila., Resurrection, Mayfair, Bishop Fiske.

Feb. 4—Thursday.
Evg.—Perkiomen, St. James, Bishop Fiske.

Feb. 5—Friday.
Evg.—Phila., St. Simeon, Bishop Fiske.

Feb. 7—Quinquagesima Sunday.
A. M.—Phila., St. Paul, Overbrook, Bishop Taitt.
A. M.—Phila., St. Titus, Elmwood, Bishop Fiske.
P. M.—Phila., St. Barnabas, Kensington, Bishop Taitt.
P. M.—Phila., Holy Spirit, Bishop Fiske.
Evg.—Phila., St. Barnabas, Haddington, Bishop Taitt.
Evg.—Phila., St. Cyprian, Elmwood, Bishop Fiske.

Feb. 10—Ash Wednesday.
P. M.—Phila., Church Home for Children, Angora, Bishop Taitt.
Evg.—Phila., Prince of Peace, Bishop Taitt.
Evg.—Wyncote, All Hallows, Bishop Fiske.

Feb. 11—Thursday.
Evg.—Phila., St. Thomas, Bishop Fiske.

Feb. 12—Friday.
Evg.—Phila., St. Augustine, Bishop Taitt.
Evg.—Phila., St. Christopher, Bishop Fiske.

Feb. 14—First Sunday in Lent.
A. M.—Phila., Atonement, Bishop Taitt.
A. M.—Phila., St. Nathanael, Bishop Fiske.
P. M.—Phila., St. John Chrysostom, Bishop Taitt.
P. M.—Phila., St. Monica, Bishop Fiske.
Evg.—Phila., Phillips Brooks Chapel, Bishop Taitt.
Evg.—Phila., Transfiguration, Bishop Fiske.

Feb. 16—Tuesday.
Evg.—Phila., St. George, Richmond, Bishop Taitt.

Feb. 17—Wednesday.
Evg.—Phila., St. George, West Phila., Bishop Taitt.

Feb. 19—Friday.
Evg.—Newtown, St. Luke, Bishop Taitt.

Feb. 21—Second Sunday in Lent.
A. M.—Phila., Holy Apostles, Bishop Taitt.
A. M.—Phila., St. Luke, Kensington, Bishop Fiske.
P. M.—Phila., St. Luke and The Epiphany, Bishop Taitt.
P. M.—Phila., St. George, Venango, Bishop Fiske.
Evg.—Phila., St. Paul Memorial, Bishop Taitt.
Evg.—Phila., Beloved Disciple. Bishop Fiske.

Feb. 23—Tuesday.
Evg.—Phila., St. Michael and All Angels, Bishop Taitt.
Evg.—Aronimink, Holy Comforter, Bishop Fiske.

Feb. 24—St. Matthias (Wednesday).
Evg.—Phila., St. James, Kingsessing, Bishop Taitt.
Evg.—Phila., All Saints, Moyamensing, Bishop Fiske.

Feb. 25—Thursday.
Evg.—Phila., St. James, Hestonville, Bishop Taitt.
Evg.—Clifton Heights, St. Stephen, Bishop Fiske.

Feb. 26—Friday.
Evg.—Phila., Grace, West Phila., Bishop Taitt.
Evg.—Phila., St. Bartholomew, Wissinoming, Bishop Fiske.

Feb. 28—Third Sunday in Lent.
A. M.—Phila., Holy Communion Chapel, Bishop Taitt.
A. M.—Phila., St. Clement, Bishop Fiske.
P. M.—Phila., St. Mary, West, Bishop Taitt.
P. M.—Cynwyd, St. John, Bishop Fiske.
Evg.—Phila., The Mediator, Bishop Taitt.
Evg.—Phila., St. Stephen, Bridesburg, Bishop Fiske.

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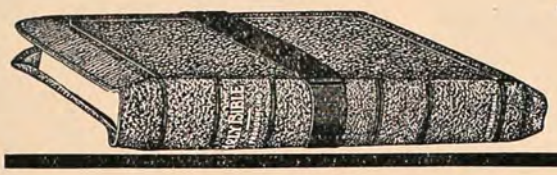

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KNIGHTS OF ST. JOHN

Plans to strengthen the Episcopal Church in the future through a renewed interest on the part of the young people in all Church activities were discussed by representatives of 22 chapters of the Knights of Saints John in the Diocese of Pennsylvania at the meeting in the Penn Athletic Club, Philadelphia, on Thursday evening, January 14th.

The representatives pledged attendance of their respective chapters in a body at Church service the second Sunday in each month. Plans were also discussed for raising of funds for summer camps for members of the chapters. John H. Pazarian, Chief of Staff of the National Council, presided at the meeting and the speakers were Rev. William P. C. Loane, of the Church of The Incarnation, Drexel Hill, and Rev. C. M. Bates, of St. Stephen's Church, Wissahickon. Rev. John E. Hill, Dean of South Philadelphia Convocation, was also present.

LEAGUE OF INTERCESSORS

The League of Intercessors sent out our Bishop's Annual Christmas Letter to its seven hundred members. This annual greeting is a high spot in the lives of the Church's isolated. Gifts of toys and dolls for the children of the Church Correspondence School were donated by the Juniors of St. John's, Lansdowne, and the Church of The Redeemer, Andalusia.

On February 2nd the League will meet for distribution to its Chairmen of the Call to Prayer and the Lenten number of the Forward Movement pamphlet.

Great men cultivate love—and only little men cherish a spirit of hatred.—*Booker T. Washington.*

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In Memoriam

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For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

HANNAH MARACHE COWELL

A character of singular power and sweetness escaped from the natural to the spiritual body when Miss Cowell, of Old Christ Church, breathed her last on December 30th, 1936. The few weeks preceding her brief illness were brightened by many tributes paid to her by her loving fellow workers. The following letter sent to her on All Saints Day last by her Rector, the Rev. Dr. Louis C. Washburn, was also read at her burial service:

"All Saints' Day is one of the brightest Festivals in the Christian Year; and it has taken on an added radiance for all of us in Christ Church, since it was on this day in 1911 that you began your beautiful career here.

'Your monuments of unrecorded good
May escape the praises of the multitude'

"But your name is written in letters of light in our Book of Remembrance and in the hearts of both pastor and people. Especialy have you proved an enriching inspiration to the increasing membership of the Girls' Friendly Society, and to the unnumbered families who have welcomed you as their Angel or Mercy.

"Your smile, reflecting the inward joy of Christ's comradeship and your buoying faith and reviving sympathy, persuasively attributed to the power of prayer and sacramental communion have been a magnetic example to young and old; and your constant loyalty to the parish and its ministry have been a blessed influence in our corporate life through these advancing years.

"Twenty-five of such years of harmonious fellowship and hallowed labors rounds a notable cycle. You have been an unalloyed comfort and joy to one and all in this favored parish; and the humble shepherd voices the feeling of every member of the flock when with love and gratitude he invokes the benediction of the heavenly Master's 'Well done' upon you this day and for evermore.

"Affectionately,
"LOUIS C. WASHBURN."

Secret grudges are like canker eating out the soul. Put away all bitterness. Be faithful to those who wrong you, reprove them thoroughly yet lovingly, confessing your own faults meanwhile. And when forgiveness is asked and granted, let it be full, and free, and final.

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Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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